# Christian Life

THE MA

DAY'S CHRISTIAN 25¢

FEBRUARY • 1953

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[redacted]

*In the* **NEWS**

- ★ Italy OK's R.C. Church Grant
- ★ Mau Mau Terror Continues

REPORT FROM KOREA

## *Rescue the Perishing*

# Banderilla

16MM COLOR, SOUND

**A GOOD NEWS PRODUCTION**

## DRAMATIC STORY OF THE PROTESTANT IN SPAIN

***AN ENLIGHTENING PORTRAYAL***

***FULLY DOCUMENTED***

***FORCEFULLY RE-ENACTED***

REVEALING THE POWER OF THE GOSPEL IN SPANISH HEARTS

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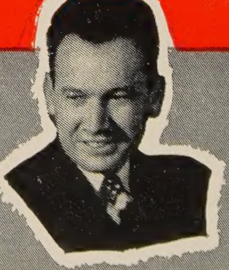
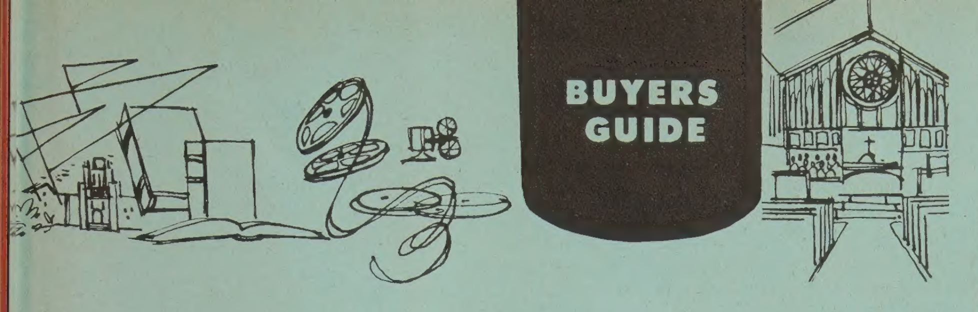


**PAUL FREED**
c/o International Evangelism, Inc.
Greensboro, North Carolina
2334 So. 4th St., Seattle, Washington
Box 604 Edmonton, Alta., Canada

Midwest Film Office
3300 West 111th St.
Chicago 43, Ill.



# BUYERS GUIDE

### *Portable Reading and Speaking Desk*

*Lightweight and adjustable.* Here is the answer to the problem of comfort in reading, restful notetaking—an accessible, portable desk for meetings and speakers.

**For further information on Miracle Desk, check item P97-A on next page.**

It is small enough to carry under the arm or in a large brief case. Surface size is 13" x 18", folds to 1½" thickness. Weighs only 33 ounces.

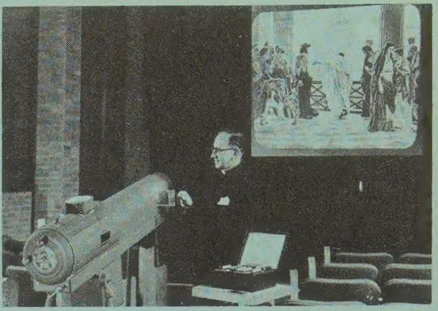
*Easy to Operate.* No parts to break or wear out. A simple, ingenious patented locking device makes it possible to push the rack into any desired position, making it stay there. Height and angles are easily adjusted; rubberized non-skid mat prevents sliding. Lectern folds flat to hold Bible, lap reference book or other material in a compact pocket.

*Sturdy, attractive construction.* Made of light wood, finished in either ¼" walnut veneer plywood or natural grain fir.

*Adaptable for many purposes.* The Miracle Desk makes an ideal gift, with many possibilities in addition to those suggested. It saves precious time and adds to comfort with its adjustability and ease of operation. Makes leisure reading more comfortable.

*For travelers.* Ministers, church workers, teachers and lecturers will find this desk especially useful for reading and writing on train and plane. Students may use it in note-taking and reading. For convalescents, there is a sturdy rack for trays, books or correspondence.

The desk comes packaged in mailing carton ready for labeling and mailing.



**For further information on Arc Slide Projector, check item P97-B on next page.**

### *Arc Slide Projector*

Do you have difficulty in darkening your church auditorium or classrooms for showing films and slides? The Strong Electric corporation recommends this Arc Slide Projector for such situations. The brilliancy of the pictures projected makes it especially valuable in such a situation. Notice the unretouched photograph above.

This high intensity Arc Slide Projector accommodates 2" x 2", 3¼" x 4 "and 4" x 5" slides.

A 50 C.F.M. capacity blower cools the slides so effectively that even dense slides may be projected for an hour or more without damage.

As compared to the yellow light of the

## *FOR MORE INFORMATION . . .*

Place a check mark alongside products and services advertised in this issue on which you want more specific information.

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Your Office: church.......................school.......................other.......................
Address ..............................City..............................State..............................

*Tear Out This Coupon -- Mail Today to*

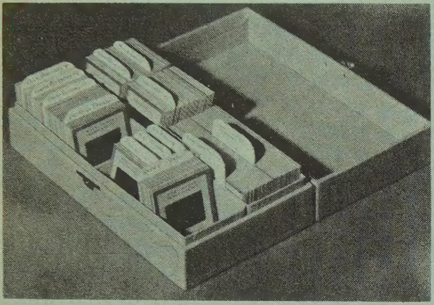
**CHRISTIAN LIFE MAGAZINE - 434 S. Wabash Ave., Chicago 5**

Mazda heretofore relied upon for slide projection, this high intensity arc projects a snow-white light that gives the picture real brilliancy and sparkle.

Entirely safe in the hands of the layman, the Strong Arc Projector is extremely simple to operate. To obtain a power supply you simply plug into any 110-volt A.C. convenience outlet.

The optical system includes three lenses and a 3¼" focus polished glass reflector of 24" working distance and 10¼" diameter.

The length of the projector is 78 inches and adjustable legs permit establishment of the optical center at a height of from 36" to 55". A projection angle of as much as 27° downward and of 10° upward is afforded.



**For further information on Slide File Box, check item P97-C below.**

### *Inexpensive Slide File Box*

Looking for something handy to keep your slides in? Here's a sturdy, attractive and inexpensive file box for 2" x 2" slides, known as the Kodaslide Flexo File.

The box will hold either 360 cardboard slides, 124 glass slides, or 160 Kodak Stereo slides. Despite this capacity, it will sell for only $1.25 at all Kodak dealers.

The Kodaslide Flexo File contains four sections as well as 12 removable septums, thereby permitting titling of as many as 16 groups of slides. The septums are higher than the slides and therefore group titles written on them will remain in full view when the file is in use.

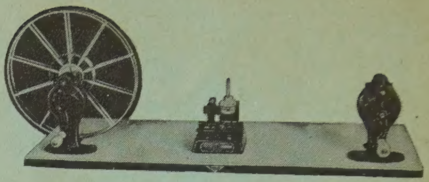
For further information check item No. P97-C.

### *Single Source for Film Equipment*

Looking for a film repair unit, filmstrip cabinets, film separator racks, power rewinds, etc.? Film users will be glad to know about this film equipment service they may obtain from one source. If you do not find in Neumade's catalog the exact facilities you need, their engineers are available without obligation to assist you with your requirements.

*Permanent Film Protection* . . . Specially designed file and storage cabinets effectively protect against damaged, dried out, dirty film; providing dust-proof film storage where temperature and humidity changes are better controlled . . . thus assuring additional years of satisfactory film usage.

*Storage and work facilities combined* . . . Basic unit is desk type with perfectly rigid, linoleum covered, drop door shelf providing the ideal work surface. Rewinders and splicer may be permanently mounted and will clear reels when door is closed. Two utility drawers for various movie equipment. This steel cabinet is dustproof and fireproof. Key lock for all doors make it tamper-proof.



**For further information on film cleaner, check item P97-D below.**

*"Neuvator" Film Cleaner* . . . Automatically cleans, renovates, polishes and rewinds in one motor driven operation. Full 1,600 ft. reel completed in 12 minutes.

*Rewinding and Editing Assembly* . . . See illustration. Complete with two geared ends (2,000 ft.) rewinders and splicer, cement holder and cement. All mounted on 3 coat white enamel panel. Bottom fitted with rubber feet; will not slide out of position.

*Fimstrip Cabinets* . . . Accommodates filmstrips of various lengths, each in its own compartment, individually indexed plus master index cards on front of each drawer.

Neumade also carries film separator racks, projection and editing tables, 16mm laboratory needs, 8 and 16mm splicers, precision measuring machines, reels and cans, shipping cases and other accessories.

For further information and free catalog check item P97-D below.

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I would also appreciate information on:

## Do You Want Information?

**Just check the squares opposite the items listed here. On the reverse side of this page, fill in your name and address, tear off on the line shown above and mail to "Christian Life" magazine. We will do the rest by asking those concerned to get in touch with you by mail. No obligation to you, of course!**

# *Broaden your church activities* *with* **REVERE TAPE RECORDER**

In dozens of ways, tape recordings can extend and improve the activities of your church. As simple to operate as a radio, the Revere Tape Recorder captures every sound, every voice—anything that can be heard!—and reproduces it with life-like clarity. Use it to practice your scripture reading and sermon delivery . . . for choir rehearsals and musical accompaniment . . . to bring *complete* church services to shut-ins . . . to record study group sessions and important lectures.

## The New Revere *"Balanced-Tone"* TAPE RECORDER

Here's the tape recorder that is in a class all by itself. Embodying sweeping new advances in electronic audio-engineering, Revere brings you performance and quality heretofore obtainable only in costly professional broadcast equipment. Note these outstanding features:

**"BALANCED-TONE" CONTROL**—provides professional high fidelity tonal quality.

**EXCLUSIVE INDEX COUNTER**—permits instant location of any part of recorded reel.

**AUTOMATIC KEY-CONTROLS**—record, play or stop recorder instantly.

**HIGH-SPEED FORWARD and REWIND LEVER**—excludes backlash and tearing of tape.

**EXTRA ECONOMY**—full two-hour play on each 7 inch reel of erasable, re-usable tape. May also be used for PUBLIC ADDRESS SYSTEM.

Add to these, all the regular Revere features and you have the recorder that fulfills exacting demands everywhere. See this remarkable recorder at your dealer's, or write direct for complete information.

**Model T-700**—Complete with microphone, radio attachment cord, 2 reels (one with tape) and carrying case........................**$225**

### Other Famous Revere Models

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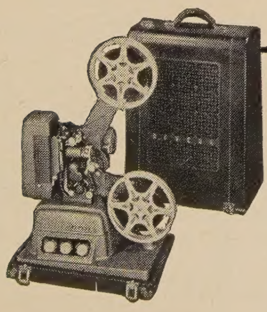
| **T-500**—DeLuxe, 2-hour play | **$179.50** |
| **TR-600**—DeLuxe, built-in radio | **$219.50** |
| **T-100**—Standard, 1-hour play | **$169.50** |
| **TR-200**—Standard, built-in radio | **$209.50** |

**Revere**

**TAPE RECORDER**



## REVERE 16mm SOUND MOVIE PROJECTOR

Shows educational films at their best. Bright, clear screen image and finest "Theater Tone" sound. For silent movies, too. Extremely simple to set up and operate. Slip-over case holds accessories, doubles as a speaker. Complete unit weighs only 33 pounds..........**$325.00**

REVERE CAMERA COMPANY • CHICAGO 16, ILLINOIS

Christian Life

# In This Issue

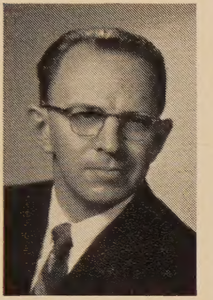
THE MAGAZINE FOR TODAY'S CHRISTIAN

*Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism during 1948*

**FEBRUARY • 1953** *Volume* 14 *Number* 10

## THIS MONTH

**H**ere at Christian Life we have seen that Christian motion pictures and filmstrips are playing an increasingly important part in the soul-winning efforts of the church. Christian Life is unique among religious magazines in that it includes a film review column each month to aid its readers in the selection of useful visual aids. For the last two years the editor of this column has been Grovenor Rust. He resigns this month to devote his time more fully to teaching activities at Wheaton college.


BRISTOW

Rust, first Christian film columnist in the evangelical publication field, will continue to write special articles on projected visual aids for Christian Life while heading up the visual aid program at Wheaton. He will be succeeded by Harry G. Bristow, Jr., founder and director of the Christian Youth Cinema of Philadelphia, an organization featuring the weekly showing of Christian films.

Bristow is state chairman of audio-visuals of the Conservative Baptist Association of Pennsylvania and is known as Philadelphia's gospel disc jockey. He received his training at the American Theological Seminary. Prior to founding the Christian Youth Cinema, he served as director of music and youth activities of the Oxford Presbyterian Church of Philadelphia.

Be sure to follow regularly Bristow's enlightening reviews. You will then be better equipped to effectively present your visual aid program.

**COVER:** Again we have a report for you on the situation of Christians in Korea. This one is by Donald E. Hoke, newly appointed chief of the Far-Eastern news bureau of Christian Life. Having stirred missionary interest in this war-torn land, we now urge Christian Life readers to give directly to the approved missionary boards doing work in the Far East. We were glad for the opportunity to make you aware of this great need.

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## NEXT MONTH

***Evangelism and pathos*** will characterize the exclusive story of Billy Graham's recent tour of Korea in next month's big issue. This heart-warming picture feature is reported first-hand by Christian Life's foreign correspondent, Bob Pierce. You won't want to miss this staggering and vivid report.

***What would the church*** be without music? It just wouldn't be, for Christianity is a religion with song. The March issue promises to give this subject a wide coverage, ranging from articles on voice, organ, tower music, musical programs, libraries and even the wearing apparel of choir members.

***A lot of things*** happened the summer Brother John held revival meetings at Lou Ann's church—one, at least, affecting Lou Ann. This southern belle recalls them for you in "Fourteenth Summer," next month's heart-warming fiction piece by Betty Nicholson Muller. Be sure to look for it.

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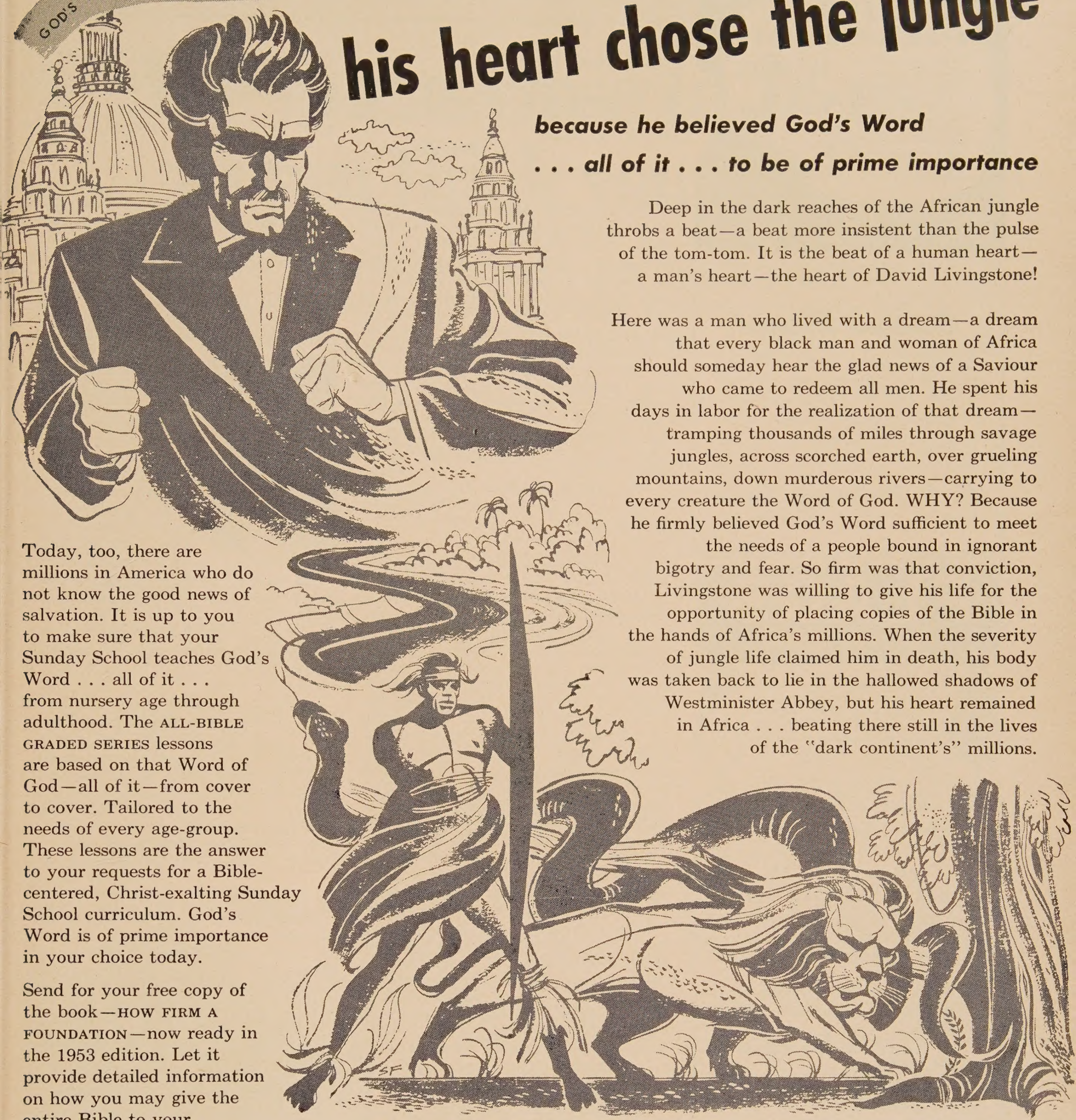
GOD'S WORD IN ACTION SERIES • NO. 3

# his heart chose the jungle

### because he believed God's Word
### . . . all of it . . . to be of prime importance



Deep in the dark reaches of the African jungle throbs a beat—a beat more insistent than the pulse of the tom-tom. It is the beat of a human heart—a man's heart—the heart of David Livingstone!

Here was a man who lived with a dream—a dream that every black man and woman of Africa should someday hear the glad news of a Saviour who came to redeem all men. He spent his days in labor for the realization of that dream—tramping thousands of miles through savage jungles, across scorched earth, over grueling mountains, down murderous rivers—carrying to every creature the Word of God. WHY? Because he firmly believed God's Word sufficient to meet the needs of a people bound in ignorant bigotry and fear. So firm was that conviction, Livingstone was willing to give his life for the opportunity of placing copies of the Bible in the hands of Africa's millions. When the severity of jungle life claimed him in death, his body was taken back to lie in the hallowed shadows of Westminister Abbey, but his heart remained in Africa . . . beating there still in the lives of the "dark continent's" millions.

Today, too, there are millions in America who do not know the good news of salvation. It is up to you to make sure that your Sunday School teaches God's Word . . . all of it . . . from nursery age through adulthood. The ALL-BIBLE GRADED SERIES lessons are based on that Word of God—all of it—from cover to cover. Tailored to the needs of every age-group. These lessons are the answer to your requests for a Bible-centered, Christ-exalting Sunday School curriculum. God's Word is of prime importance in your choice today.

Send for your free copy of the book—HOW FIRM A FOUNDATION—now ready in the 1953 edition. Let it provide detailed information on how you may give the entire Bible to your Sunday School with the ALL-BIBLE GRADED SERIES.

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# READERS WRITE

### *Thumbs Down, Dr. MacRae*

I fear that Allan MacRae looked longer at those who labored so diligently to bring us the Revised Standard Version than he did at the Word.

H. Littleton Fielding
Upper Darby, Pa.

* * *

We are puzzled about the fuss and Bible burnings in connection with the new RSV Bible. Those who burn it, claim it is only a book, not a Bible. Your article by Allan MacRae led me to believe that you felt the RSV Bible was to be condemned, then on page 34 there is a full page ad advising the purchase of the RSV Bible. What is your real stand on the subject? The Moffat translation of the Bible, published several years ago, does not say "virgin" but "young woman." I do not remember such a fuss then. I like to read and compare, and it does not altar my faith in the Lord Jesus Christ, for it is He we worship, not the Bible.

G. A. McBride, *Gen Sec.-Treas.*
*Order of Railroad Telegraphers*
Sterling, Ohio

* * *

. . . The brief mention of me in your magazine states that I presented my staff of the Washington State Board of Prison Terms and Paroles copies of the new translation. Before accepting the appointment by Governor Arthur B. Langlie to my present position, I spent 25 years in the ministry as an evangelist and pastor. I am the founder of Northwest Bible College and was its president for 15 years. During these years I have been an ardent student of the Bible, especially in Hebrew and Greek. Since I am a native of Europe, I also speak other languages besides English and have some conception of linguistics. It seems to me that the article by MacRae is based on prejudice. We all appreciate honest criticism, but his criticism carries a sour note all the way through, and he exposes his ignorance on the subject in a great measure. . . .

I feel it would be a good gesture on your part to invite the members of the committee on the new translation to answer MacRae's article, at least, to give them a chance to voice themselves in your publication. This would be fair and also helpful to your readers, giving them both sides of the question.

Seattle, Wash. Henry H. Ness, *Chairman*
*Board of Prison Terms and Paroles*

* * *

I have just finished reading with growing dismay the article by Dr. Allan MacRae. . . . I know that he and his group automatically see red at the very thought of modernism. I'm personally inclined to take the article with a proverbial "grain of salt," because I feel prejudice blinds him to all else than the "modernistic" angle. I shall get a Revised Standard Version at the first opportunity. What worries me is that so many people are going to swallow what he said and condemn the version. Even if he is right, what is the sense of having such an article? The theologians may see such; it is doubtful if the average person would. Why prejudice the layman against the version without giving him a chance to find out for himself and draw his own conclusions?

N. Y. Mills, Minn. Swanhild Aalgaard

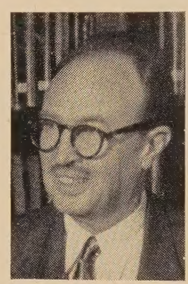
### *Thumbs Up, Dr. MacRae*

Your article, "Which Version Shall It Be?" strikes me just right! Calm, clear, truth, without venom for those entertaining different beliefs. . . .

Maysville, N. C. Minnie R. Blanchard

* * *

Thank you for your very fine article, "Which Version Shall It Be?" This brings a question to my mind. Why not a new translation by the fundamental scholars? We recognize the need for a revision of the King James Bible. Why then allow the Liberal scholars to steal a march on us and all we do is criticize? I would like to see the fundamental scholars make a new revision and do as equally scholarly piece of work as has been done in the case of the RSV.


MACRAE

C. Samuel Onermyer, *Pastor*
*Grace Evang. United Brethren Church*
Urbana, Ind.

* * *

I wish to commend you on the splendid article by Dr. Allan MacRae. . . . How tragic it is that some evangelicals have wavered in their opposition to this; the modernists' Bible! How bitterly disappointing that some Bible believers in whom a great deal of confidence had been placed have been stampeded into outright endorsements of this truly blasphemous work!

Sprague, Wash. Rev. James E. Hanson
*Community Church*

* * *

All this talk about the new RSV is leaving me a little confused, seeing as how I am a poor, simple layman with no knowledge of either Hebrew or Greek. . . . Among other things, MacRae's article criticizes the RSV for substituting the word *startle* for the word *sprinkle* in Isaiah 52: 15. I happen to have stumbled onto a comment in the *Pulpit Commentary*, edition of 1909, which I had supposed was a good conservative commentary and which Zondervan is reprinting. The comment reads as follows: "The Septuagint has, 'So shall many nations marvel at him.' This translation is followed by Gesenius and Ewald. Cheyne thinks that the present Hebrew text is corrupt and suggests that a verb was used antithetical to the "astonied" of verse 14, expressing 'joyful surprise.' It is certainly hard to see how the idea of 'sprinkling,' even if it can mean 'purifying,' comes in here." This naturally makes me wonder if MacRae's other criticisms of the RSV are of the same ilk. . . .

Helen E. Hull, *Story Paper Editor*
Winona Lake, Ind. *Light and Life Press*

# Are you as close to Jesus as you think you are?

*Unless you are completely happy, you may have wandered far from the source of all happiness. Here is a suggestion that may help you enjoy life to the fullest!*

Are you taking Jesus too much for granted? Do you accept Him casually, without careful and humble thought? Or—are you conscious of His presence only in time of need? Do you thank Him only when He "does something" for you?

The world's greatest truth is that *Jesus is with you always*. It is *you* who are frequently not as close to Him as you think you are! When you are disturbed, out-of-sorts, miserable, you have gone away from Jesus; yes, when you are stubborn, demanding and critical—stop blaming others and blame yourself! Because at such times you have deliberately turned your back on the most tremendous power the universe has known!

### Let Jesus Solve Your Problems

Look deep and long into your own heart and think: haven't your greatest troubles occurred when you were farthest away from Jesus? When you lose your temper and hurt others . . . when you have been mean and selfish . . . when you are obsessed with feelings of fear and guilt . . . when everything has "gone wrong" . . . haven't you forgotten Him—at least temporarily?

The Bible tells us that no matter what our problems—of health, of finance, of peace of mind — we must never forget that we are children of Jesus! We must remember that He wants us to have peace, love, joy, health, abundance. But—these things disappear when we leave Jesus' side; our burdens become heavier than we can bear when we forget to practice His *living presence*.

### You Need Never Be Afraid — Or Alone

Have you not said to yourself: "I am a good Christian. I pray, worship, study my Bible. Then why, why must I sometimes fail Jesus and thus fail myself?" The answer is that frail human beings need constant inspiration, constant reminders and proofs of Jesus' love. Only through daily awareness of God can we live life to its fullest.

The CIHU Book Club was founded for—and is dedicated to—the men, women and children who want this constant, strengthening inspiration. Many of the thousands who are already members have written us about the wonderful benefits they have received from CIHU books. They speak with joy of being led toward fuller, richer living—of learning how to pray and what to pray for—of gaining a new peace of mind and soul never dreamed of before!

### How the CIHU Book Club Operates

CIHU selections are the finest books of inspiration being published today. They are written by men and women who have struggled against overwhelming odds and triumphed! They tell how men can transform their lives through faith. In their pages you will find the way to a new life of spiritual growth; you may find in just one book a single thought that will change your whole life!

Club membership costs nothing, and there are no dues or fees. Our Editors seek selections wherever books are published, and each month the *one* book they select is offered to members. In most cases the price of these books will be only $1.76 (plus shipping), regardless of the higher price of the publishers' editions. Occasionally, very special books will be offered at slightly higher prices—in which case CIHU will pay the shipping charge, and Bonus Book credit will be given to members. At no time will CIHU prices be higher than publishers' prices.

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CIHU selections are always books that inspire, comfort and restore. Most often, selections are the latest books by the best religious writers of the day. On the other hand, sometimes a "gem" by a newcomer is discovered—a book members can't afford to miss. But no matter—every CIHU selection will be a work that will make your faith richer, your life more fruitful.

Each month members receive their copies of "Glad Tidings", the club's interesting booklet containing meditation, prayers and reviews of inspiring new books. From this magazine they also choose the selections they want. As a member you may take as few as *four* books during the year—an agreement that makes possible our frequent low price of selections.

### Send No Money — Just Mail Coupon

As a member you also participate in the CIHU book-savings program, your way to enjoy substantial savings on the famous inspirational works, reference volumes, Bible dictionaries and great religious books you want in your home. It is a wonderful thing to see your family library grow at such slight cost.

Mailing the coupon enrolls you and if you join *now* you will receive "Protestant Panorama" and "A Man Called Peter" BOTH for only $1.76 instead of $7.75 for the same books in the publishers' editions. However, we urge you to mail the coupon *today*, since our stock is limited!

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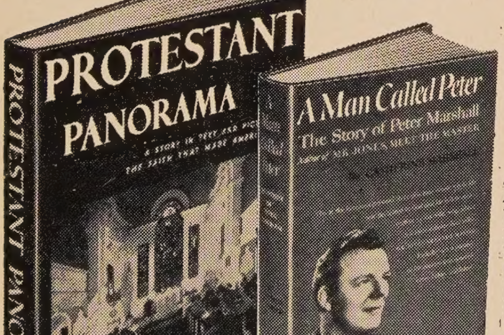
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Each plate pictures your Church or Chancel in permanently fired single or multi-colored ceramics. Historical data is printed and fired on backs of plates. Groups throughout the nation have written to tell us how pleased they are with their orders.

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*For sample plates and full details, write:*

**WORLD WIDE ART STUDIOS**
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May I compliment you for your timely article, "Which Version Shall It Be?" . . . MacRae made some very wise and worthwhile observations on the RSV. However, in fairness to those of us who have found the RSV for the most part quite satisfactory (though, of course, not perfect), and who think that some of MacRae's arguments are not entirely defensible, would you kindly consider printing an article favorable to the RSV? Two further reasons for desiring such an article are: 1. "Which Version Shall It Be?" seems to leave the impression with the reader that those who do use the RSV are questionable on their orthodoxy—a criteria quite false; 2. that MacRae was prejudiced before he undertook his examination of the RSV, prejudiced so much that he could not accept anything produced by men of the NCCA—a position quite unfair and unobjective. . . .

Robert W. Williamson
*First Presbyterian Church*
E. Paterson, N. J.

**Thumbs Down, Christian Life**

I thought MacRae's article was very fine and timely since so many people do not understand the error of this new version. However, . . . one thing I cannot understand . . . full page ad of this Bible saying it is "the perfect gift for this moment in this world." How can you print such when this translation so plainly seeks to deny the deity of Christ and other fundamental truths of the Christian faith? Will you not be guilty before God if some, because of this advertisement, buy this Bible and through it are led astray?

Sunnyside, Wash. Ruth Neff

* * *

We have been receiving Christian Life in our home for many years and have never had any dissatisfaction concerning it until now. We read the splendid article, "Which Version Shall It Be?" by Allan A. MacRae. Then on page 34 we see a full page ad for the RSV Bible which MacRae says cannot be truthfully called the "Holy Bible" in all parts. I have heard said that Judas didn't sell Christ for 30 pieces of silver but that he sold himself for 30 pieces of silver. I'd hate to sell out for any amount of perishable coin in a way that might mislead others too.

Bay City, Mich. Mrs. Grant Hixson

* * *

Now, I have nothing to say against the RSV. Personally, I think the evangelicals are mostly jealous because they haven't gotten out a version first. Once again, the liberals have gotten the jump on us. If we have anything to say against the version, it is because for years the public has been clamoring for a more readable text and we evangelicals have not supplied it. A good version in modern every day language is long overdue, but we muffed it again. Nevertheless, it is a modernists' version, as even your own article states by MacRae. . . . It is modernistic because it is published by modernists and all profits outside of the publisher's themselves go to the NCCA, the liberal "party;" it was drawn up by modernists; it has deleted, changed meanings, supplied things not in the original and tends to deny the fundamentals of the Christian faith. This, no fair-minded evangelical will deny. It has its advantages: it is much more readable, clearer print, the punctuation, quotation marks, paragraphing, deletion of obsolete words, etc., are very commendable. But . . . why include in your entirely dependable magazine such a controversial ad? And, which is even more important, in that ad, you have shown the pictures of three leading and outstanding modernists? . . . Why give the impression in your entirely conservative and fundamental magazine that you are endorsing these men? What will the person who does not know one from the other think when he reads this? Will he not say, "Why, these men are fundamental, I saw their pictures in CHRISTIAN LIFE"? . . . Remember, I am not speaking against the version, I am not so sure but what the good points may outweigh the bad, though I am not ready to recommend it, either, but I do believe that my favorite magazine could be a lot more discerning in what they publish in the way of ads.

REV. WILFRID C. MELOON
Richmond, Me. *Evangelist*

* * *

The article by Allan MacRae is most enlightening. It is factual and reveals many points about the RSV which are unknown to many of us. However, there is one fact that I do not seem to be able to reconcile. That is the appearance of the page ad for the RSV in the same issue. Perhaps there should be better coordination between the editorial and advertising departments of your publication. I can find no fault with your magazine if you will eliminate questionable advertising such as that.

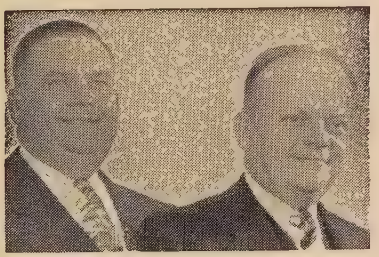
Wichita, Kan. GEORGE E. GEER, *Pres.*
*The Gideons in Kansas*

* * *

We think the December issue is tops. However, in view of the excellent article by Allan A. MacRae on the RSV, why do you print an ad for the Bible? Can anything be more inconsistent?

Wales, Wis. MR. & MRS. MERL VOLLMER

## Christian Life Evangelist



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**Summer Cruise**
***Sails from New York***
**JUNE 27, 1953**

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**This trip will be especially valuable** to laymen, students, ministers, teachers, business men, housewives, secretaries, Sunday school teachers, nurses, doctors, and missionaries who have responsibilities which make it possible for them to be away only in the summer.

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God ... giveth us richly all things to enjoy."
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Let the beauty of the Lord our God be upon us."
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*featuring 21 FOLDERS for $1.00*

"Sunshine Line" Bible Verse cards are pervaded by the themes of Faith-Love-Fellowship; and cheerful Christian philosophy—without doctrinal bias. Yet, they offer the tops in value too; are right up to date in quality and design!

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Order G2753 for 21 All Get-Well folders.

Only $1.00 a box

MAKE MONEY SELLING CARDS
The "Sunshine Line" sells easily. Take orders from friends, neighbors, clubs, etc. Ask your religious supplies dealer for Agents proposition.

*Order from your Religious Supply Dealer or*
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I thoroughly enjoyed and completely agreed with the article in your December issue of CHRISTIAN LIFE which exposed the new Revised Standard Version of the Bible (?) as being rotten with modernistic misinterpretations and mistranslations. However, I was most surprised and greatly grieved when I turned the page and saw a full page advertisement of the RSV which was just condemned—and justly so. Is this not an excellent example of compromise and two-faced participation of that which is evil as you try to serve two masters. Come on, boys, get back on the blood sprinkled trail with the minority who joyfully hold to the good old truth. Because of this I have used another Christian magazine for my Christmas giving this year. Let me know if you think I'm all wet.

Signal Mtn., Tenn. BILL ANDREWS

* * *

. . . Your article by Dr. Allan MacRae, "Which Version Shall It Be?" is clear and pertinent, and why then put a full page ad calling the Revised Version "the Perfect Gift." To really serve as a good medium for the average Christian, publishers should be consistent in all points of advertising and articles. Maybe it is money that talks here.

Lincoln, Neb. REV. R. J. MOLZAHN

* * *

I must write to find out what in the world is wrong with CHRISTIAN LIFE's policies. In the December issue, you publish an article rightly, as far as I can see, denouncing the new Bible. Yet in the same issue, as well as in the November issue, run a full page ad for the new Bible. Is there

(*Continued on page* 10)

**SIRS, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:30, 31) . . . He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36) . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name (John 1:12) . . . Verily, verily I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24) . . . For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Ephesians 2:8, 9) . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12)."**

**These verses from the Bible explain how to be saved. But should you wish additional information, the editors of *Christian Life* will be glad to help you. Address your letter to How To Be Saved, *Christian Life Magazine*, 434 South Wabash Avenue, Chicago 5, Illinois. It will be given individual attention and treated in confidence.—*The Editors.***

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**Foamex offers supreme comfort.** A thin layer of *Foamex*—as little as two inches—offers more firm, resilient comfort than twice as much of space-consuming, old fashioned stuffings.

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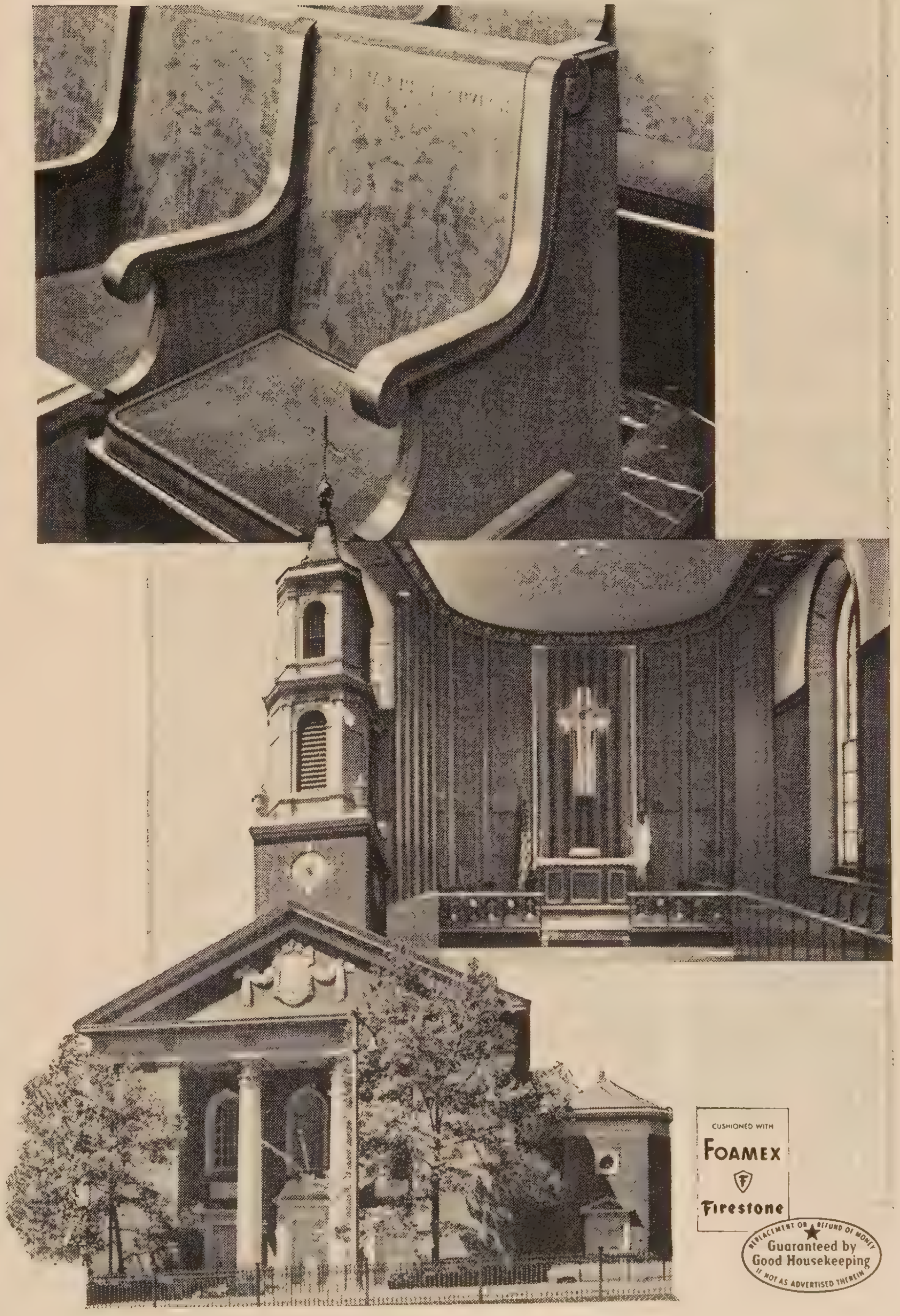

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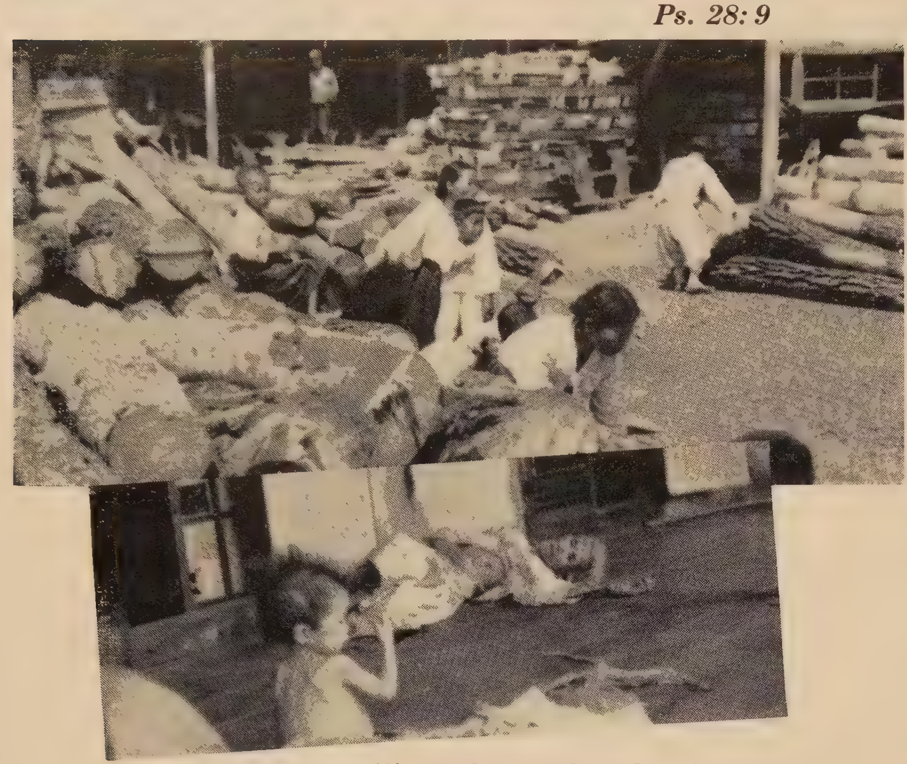
*feed them also and lift them up . . .*
*Ps. 28: 9*



*"inasmuch as ye have done it unto one of the least of these my brethren*

**KOREA**

*ye have done it unto Me"*

*Korea is a wounded nation. Thousands of Korean Christians are dying for the want of food, thousands need clothing and shoes. Your gift may save a Korean Christian's life.*

**. . . naked and ye clothed me.** *Says Fred Jarvis, Christian Life Staff Writer and veteran missionary—"I'm asking you, my Christian friends in America, to do all you can to help us by sending any sort of food and any sort of clothing and shoes that will protect the starving and freezing people through this winter. I want you to do all you can to help us."*

**. . . hungred and ye gave me meat.** *Weeds and bark of trees, only sustenance for many. Sawdust mired with barley is a main dish, still they give thanks for so little. They are victorious in faith in spite of suffering.*

CHRISTIAN FRIEND ACT NOW!

**Send Your Contribution To**

**The Evangelical Alliance Mission**
**2839 West McLean Ave., Chicago 47, Ill.**

*This advertisement paid for by friends of TEAM who feel it is necessary to keep the Christian public informed about conditions in this needy mission field.*

something wrong with your reasoning? . . . More readers in this city of ours are confused and disappointed. For we feel that this new edition is certainly God defying, Christ denying and subtly evil to those who are not awake. And you are putting them to sleep.

Holland, Mich. Eva Meinsma

* * *

I thoroughly liked the article by Dr. Allan A. MacRae. I agree with him completely. How do you explain the full-page ad a few pages farther on stating in big type, "The Perfect Gift . . . that preserves the timeless beauty of the King James translation." Isn't a magazine expected to stand back of the products it advertises? How can you stand back of a lie? Everything stated in the ad is a lie as proved by MacRae's article. . . .

Flint, Mich. Mrs. Wayne C. Farber

■ *What is* Christian Life's *position in regard to the R.S.V.? For an answer to this question please turn to page* 12.—Eds.

**A Real Privilege**

We want to thank you for your fine magazine and tell you how much it means to us as missionaries. We feel that it has done much in helping us to keep spiritually fit for our work. We have read the thought-stimulating articles from month to month and have been encouraged and challenged. There have been so many helpful suggestions that we have been able to put to use and we just feel it is a real privilege to receive Christian Life into our home. We trust that we shall be able to help get your magazine into other homes while we are home on furlough.

Mrs. Truman Gottschalk
Ecuador, S. A.

■ *Three dollars, plus one dollar for foreign postage, will make it possible for another missionary to receive* Christian Life *for one year. Send your contribution to Missionary Subscription Fund, 434 S. Wabash Ave., Chicago 5, Ill.*

**Sweets from Sweetwaters**

Your most excellent magazine now comes on its regular visits to our home here at the Union Bible Institute. We enjoy it a great deal as it keeps us abreast of the great evangelical movements in the U. S. A. and other lands and brings encouragement and inspiration to a deeper consecration to the task of winning souls to Christ.

Sweetwaters, Natal, S. A. C. Christiansen
*Union Bible Inst.*

**No Greater Influence**

The article in the December issue of Christian Life on "Books for Christmas" by Lloyd Kalland was excellent. I believe there is no greater influence in this day and age to mold character, to establish Christian homes, or any other thing pertaining to a Christian life than a good book. . . . Christian Life is an excellent magazine. I enjoy everything in it. . . .

Hudsonville, Mich. Mrs. Hattie Schut

**Boys and Girls for Christ**

Thank you . . . for the good issues of Christian Life that have been helping us win boys and girls for Christ through your Sunday school editions.

Earl R. Trude, *City Dir.*
*Child Evangelism Fellowship*
Minneapolis, Minn.

**In the Mountains of Kivu**

First let me compliment you on your very fine and enjoyable magazine. It is thoroughly enjoyed by us all here on our station in the mountains of the Kivu. Whenever a copy is obtainable it is passed around to all of us and outsiders until the copy is worked out.

BEULAH MACMILLAN AMIE
*Berean African Miss. Soc.*
Congo Belge, Africa

**Best to be Found**

I have been receiving CHRISTIAN LIFE since July as a gift from a friend in the States. May I commend you for a first class magazine. The section, "News Significant to Christians" is the best to be found.

Oaxaca, Mexico BILL UPSON

**Great Disappointment**

In your page-long article about the release and experiences of missionary John McGehee (November, page 35), . . . the reporter brings to the informed reader a great disappointment. . . . At least five points were omitted. 1. God's leading in McGehee's decision to remain in China, while he sent his family to safety. . . . 2. God's blessing in saving many souls as direct result of his staying there longer; 3. God's promise to McGehee, through Jer. 42: 12, to be with him during his imprisonment and to return home again. . . . 4. God's overruling by having his accusers and judges removed and replaced by others, and 5. God's faithfulness in delivering McGehee. . . . Seeing the long article in your Christian magazine, we had expected that glory would be given primarily to God for delivering His servant.

Chicago, Ill. GUS SCHWARTZ

## Coming Conventions

In this feature, CHRISTIAN LIFE brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

**Evangelical Press Association:** Annual convention, Chicago, Jan. 27, 28, 29, 1953. Write: Rev. Ernest Keasling, Free Methodist Publishing House, Winona Lake, Ind.

**Christian Writers Annual Conference and Workshop:** Chicago, Jan. 29, 30, 31, 1953. Write: Christian Writers Institute, 434 S. Wabash ave., Chicago 5.

**Pentecostal Assemblies of Canada:** Fifth National Sunday School Convention, Central Tabernacle, Hamilton, Ont., March 3-8, 1953. Write: Rev. James Montgomery, Nat'l. S. S. Dir., 50 Euston ave., Toronto 6, Ont.

**Moody Bible Institute:** 47th Annual Founder's Week, Feb. 2-8. The speakers' roster includes William Culbertson, Robert Cook, Vance Havner, G. Allen Fleece, Albert G. Johnson. A missionary symposium and Alumni Day will be special features.

**Scripture Press Speaking Engagements:** Charlotte, N. Car.—Feb. 1-3. Berne, Ind.—Feb. 1. Vancouver, B.C.—Feb. 2-4. Greenville, S. Car. —Feb. 4-7. Penticton, B.C.—Feb. 5-7. Trail, B.C.—Feb. 9-11. Edmonton, Alta.—Feb. 12-14. Calgary, Alta.—Feb. 16-18. Lethbridge, Alta. —Feb. 19-21. Regina, Sask.—Feb. 23-25. Saskatoon, Sask.—Feb. 26-28. Prince Albert, Sask.—Mar. 2-4. North Battleford, Sask.—Mar. 5-7. Red Deer, Alta.—Mar. 9-11. Loraine, Ohio—Mar. 11, 12. Grande Prairie, Alta.—Mar. 12-14. Swift Current, Sask.—Mar. 16-18. Moose Jaw, Sask.—Mar. 19-21. Rock River, Ill.—Mar. 23-30.

**Association of Bible Conferences and Camps:** Third Annual Meeting, Keystone Heights, Fla., Feb. 22-27. Write: Gordon Purdy, Park of the Palms, Keystone Heights, Fla.

From the Land of 20,000,000 Heartaches*

A homeless, wandering mother trudged wearily by with a dying two year old strapped to her back and a starving infant in her arms crying for the food she could not provide. The arm of death had reached out and taken the other members of the family. There was no hope, for the same arm now enfolded this helpless trio. Just when the light was going out, help came. Through the heroic and sacrificial work of missions, Dr. Bob Pierce, and many others (perhaps you had a part), their lives were spared and many thousands like them. In HIS name, thank you for the help you gave. It has met a terrible physical need, and rightfully so—but now how about the spiritual needs?

On an island off the Korean coast there are thousands of Chinese Communist prisoners of war. A Godly chaplain has faithfully preached the Gospel to them. God has honored the sowing of the Word and some 15,000 have "turned to God from idols"—(the idols of deified man—Communism). This chaplain has given us an urgent call to provide the complete year's Bible study and memory course to every one of these spiritually needy men. We dare not fail. This is investing in the eternal souls of men. Five dollars ($5) will provide the complete courses for two men. It will establish them in the Lord so they in turn will become soul winners. Every Communist that finds Christ means one less enemy of freedom here and one more precious soul in heaven. This is a desperate need. However, it can be met if at the beginning of each month you invest in two lives.

Yours for their salvation,

DICK HILLIS

**Send your investment to:*

ORIENT CRUSADES
P.O. Box 45
Los Angeles 53, California

(Tax deductible receipt will be sent to you.)

# Which Version Shall It Be?

IN a recent issue of Christian Life, Dr. Allan A. MacRae criticizes the *Revised Standard Version* of the Bible as "a 'modernistic' version." He adds, "to call it by the name of 'Holy Bible' is quite wrong." ("Which Version Shall it Be?" December, 1952)

In the same issue, a paid advertisement extols the new translation as "the perfect gift for this moment in this world."

This seeming contradiction prompted many Christian Life readers to ask what Christian Life's position really was regarding the *R.S.V.*

No such statement could be made without explaining what Christian Life's editorial policy is in general. Hence, Christian Life editors are happy for this opportunity to reveal the motivating purposes behind the existence of this publication.

In the first place, Christian Life is not primarily a Bible study magazine. Many excellent publications in this field already exist such as *Our Hope, Bibliotheca Sacra, Eternity,* etc.

Neither should Christian Life be classed primarily as a devotional publication such as *Moody Monthly, King's Business* or *Evangelical Christian.*

Likewise, Christian Life is not simply a missionary magazine as *China's Millions, Brethren Missionary Herald* or *Missionary Broadcaster.* Or chiefly a Sunday school journal as *Sunday School Times* and *The Sunday School Builder.* Or only a youth magazine as *Youth for Christ, His* or *Young Life.*

Christian Life, on the other hand, has been raised up of God to bring together the essential elements of all of these areas of evangelical interest and present them through the media of the latest journalistic techniques.

In accomplishing this, Christian Life has provided several services for evangelical Christianity.

First, it has recognized that the reading of the majority of Christians is limited. Christian Life, therefore, attempts to bring under one cover the essential facts and latest developments affecting every phase of life of today's alert Christian. Through dramatic photographs and graphic news articles the total picture of evangelical Christianity is quickly and accurately presented.

Second, it has acknowledged the fact that the activities of most Christians are limited to those of their own church or denomination. Christian Life, as a result, has sought to reveal the major accomplishments of outstanding individual believers and groups of believers regardless of their theological bent—so long as they embrace the principal doctrines of fundamental or evangelical Christianity.

The Lord's blessing on the development of these simple editorial principles has been evident in many ways in Christian Life's short history of 13 years.

Circulation has grown steadily to more than 60,000—making Christian Life one of the largest independent evangelical publications. But even more significant is the quality of this circulation. Repeated tests have shown that Christian Life readers, coming as they do from virtually every Protestant denomination, probably constitute the most alert and responsive Christian magazine readership anywhere in the world today.

The responsibility for providing inspiring, informative and entertaining reading for such an intelligent audience is much greater than that faced by magazines with a more limited editorial scope.

**1953 Editorial Platform**

1. **Stimulate missionary vision and action by on the spot reporting of world missions.**
2. **Strengthen and develop Sunday schools.**
3. **Foster strong Christian family life.**
4. **Create a hunger for the Spirit-filled life.**

An amazing amount of prayer, time and expense goes into the production of Christian Life. The contents of each issue are not dictated by the personal beliefs, preferences or whims of any individual. Instead, at least two full-scale editorial conferences—each preceded by prayer—plus innumerable sessions between various departmental editors—are necessary before any issue of Christian Life goes to press.

Thus, when the question of how to treat such a subject as the new *Revised Standard Version* of the Bible is raised, it cannot be answered simply. With such a varied range and intelligent type of readership, neither is it possible to conform to the individual proferences of every reader.

In this particular case, it was the belief of the editors that MacRae could well state the position of a large group of Christians as to the *R.S.V.* The editors, of course, were aware of his prejudice against the new translation, as well as his frankness to admit that "it has many excellencies." At the same time, the editors realized that a great number of evangelical scholars, as well as earnest Christians, were ready to welcome the new translation—both for the light it showed on some difficult passages of Scripture as well as for the opportunity it afforded to get non-Christians to read the Word in a language which they understood.

For these reasons the advertisement announcing the availability of the new translation appeared at the same time as did the critical article.

However, Christian Life editors *did* blunder.

Their failure was not to warn the publisher of the Bible that by featuring in the advertisement the testimonials of several acknowledged "liberal" or "modernistic" theologians, he was not serving the best interests of evangelical Christians. For if "modernists" alone were able to commend the new translation, then it had little to offer—in fact might prove dangerous—to the evangelical Christian.

The publisher has now been informed. At the same time a number of evangelical Bible expositors have commended the *R.S.V.* Hence, any future advertising carrying testimonials commending the *R.S.V.* will feature only evangelical Christian Bible scholars or expositors.

Meanwhile, Christian Life editors do not now, nor will they in the future, recommend to anyone that he put away his King James Version of the Scriptures for the *Revised Standard Version* if he has any doubts about it.

Christian Life editors do recommend to all readers that in this hour of world crisis they search the Scriptures more diligently than ever before. What translation or combination of translations they choose in doing so is a matter of personal preference.

The point is that in the Word of God only is found the key to a personal, triumphant life in Christ—which, if followed by enough believers today, could lead to a mighty spiritual awakening for our nation and the world.

***PICTURE OF SIGNIFICANCE*** ▶

■ Nearly a thousand Protestant missionaries, the largest number ever to gather in Japan, greeted Billy Graham at this Tokyo dinner meeting on a recent tour of Japan and Korea. Most encouraging was the note of unity present.

# Viewlex

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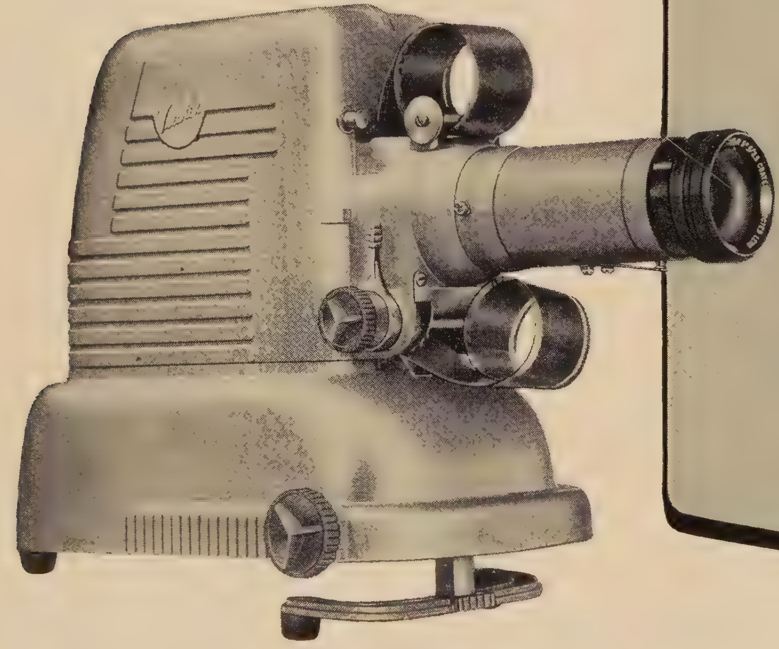

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Write for descriptive literature — Dept. 14.

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These attendants literally take the Gospel into the highway.

# Open Bible Service Station

### by Mary Tabor

"MRS. MULLIKEN, come and pray, quick! Don't stop to wash your hands. Come on," begged an excited woman.

The two hurried to the car where a frantic mother was pulling her hair and screaming something about her boy who had been seriously crushed in a motorcycle accident and taken to a hospital.

Mrs. Mulliken asked, "Are you Christians? Do you know you are saved?"

None of the five people could say "yes."

"Let's not worry about the boy just now. Let's pray for you."

Heads bowed as Mrs. Mulliken began to talk to God. The mother confessed her need of Christ and soon had the witness of sins forgiven and the comfort of the Lord in that hour of sorrow. Then one by one the others called on the Lord for pardon. In a short time all five were rejoicing in Christ. Unitedly they prayed for the injured boy who recovered completely.

Incidents like this have given Mrs. Mulliken and the Open Bible Service Station, near Mabane, N. C., publicity from coast to coast. The work is so well known that a letter reached its destination addressed, *Open Bible Service Station on U.S. 70 between Durham and Burlington, N. C.*

When their youngest son Johnnie was in high school, John Mulliken suggested they open a service station for him, so he would have a business when he graduated.

Mrs. Mulliken said, "No, that will mean a lot of hard work for me. I feel God called me down here to evangelize." But poor health had hindered much of that. When her husband had pressed for a service station several times, Mrs. Mulliken went to prayer about it. "God, why does my husband insist on a service station? Is this your will?"

The reply was, "Go ye into the highways."

"Yes Lord, I will," came fervently from her heart.

One day the editor of *The State,* a North Carolina state magazine, stopped for the story of the Open Bible Service Station. Mrs. Mulliken asked if he were a minister, because they too stop to inquire about her work.

When she explained about the naming of the station she said, "The Coca Cola boy said we needed to name our station. I hadn't thought about it, neither had my husband. I said, 'We pray about everything else, let's pray about this!'

"I prayed right then and told the Lord we wanted a name that would honor Him. My husband was satisfied when I said, 'The Lord wants us to call it *The Open Bible Service Station.*' To my surprise the Coca Cola boy came the next time with a sign containing the name and a picture of an open book."

Headline news might have been spotted one day when a holdup was foiled. The man did not come for prayer. He wanted money. When Mrs. Mulliken had filled his gas tank he followed her into the store where he demanded $50. That was before she had a cash register. He looked around the room, trying to find the money drawer, not realizing she was standing in front of it. When he commanded a third time that she give it to him, she prayed, *Lord, this is my hour of need. Help me now.* She picked up the open Bible and shoved it toward him. He wilted. Regaining his strength he started to leave, but first turned and paid for the gas.

Johnnie, for whom the station was opened, finished high school and went on to college. He is now an accountant for a railroad company. But God's simple, all wise plan of taking the Gospel into the highway is being unfolded daily through this humble wayside evangel who insists, "I must keep the anointing of the Holy Spirit on my soul." END

. . . focal point

THE most remarkable occupation in history has ended. Forces good and bad are struggling for control of this focal point of the world's attention. Making Christ known is imperative, because:

- HE ORDERED IT
- JAPAN NEEDS IT
- THE CRISIS DEMANDS IT

Pacific Orient Broadcasting Company (POBC) represents the fundamental mission groups of Japan.

Our 15-minute Gospel program, "Light for a Darkened World," is heard weekly on 13 commercial stations in Japan. The cost is $411 each week.

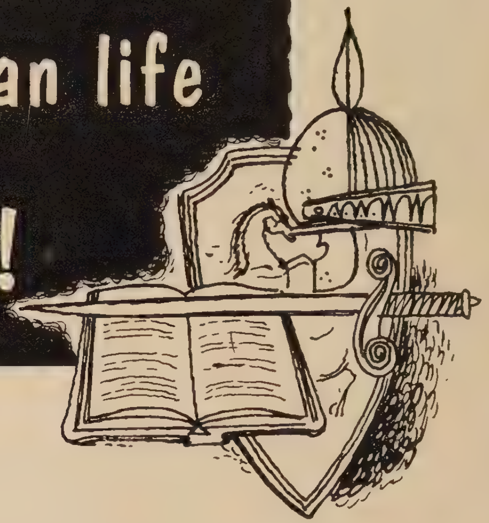
Until now most of these funds have been given by the Japan missionaries themselves. We believe that God, who led us into this ministry, will meet this need through the gifts of His children.

*More information furnished on request.*

**Pacific Orient**
**BROADCASTING COMPANY**
**Box 1000, Central Postoffice, Tokyo**
**or 2839 W. McLean Ave., Chicago 47, Ill.**

> *"Who shall*
> *prepare himself to*
> *the battle?"*
>
> I Corinthians 14:8

# prepare
## FOR THE BATTLE OF
# Christian life
## AND
# service!



This three-year, tuition-free training is open to high school graduates who meet Institute standards. Help is given students in finding employment while at school.

***Fall semester begins September 9***

## *...study God's Word at Moody Bible Institute*

Yes, one of the best ways to prepare for the battle of Christian living and service to Christ, regardless of vocation, is to study the Word of God at Moody Bible Institute. Moody's General Bible Course will also ground you firmly in the great doctrines of the Scriptures, in Bible geography and history. You will learn how we got our Bible and how to answer criticism of it. Provision for electives gives you the opportunity to study Christian education, home missions or music. Classroom instruction is put into practice by experience-giving Christian work assignments in Chicago's many missions, institutions and churches of every denomination.

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**Moody Bible Institute**
820 N. LaSalle Street • Chicago 10, Illinois
*Dr. William Culbertson, president* ⋆ *Dr. S. Maxwell Coder, dean*

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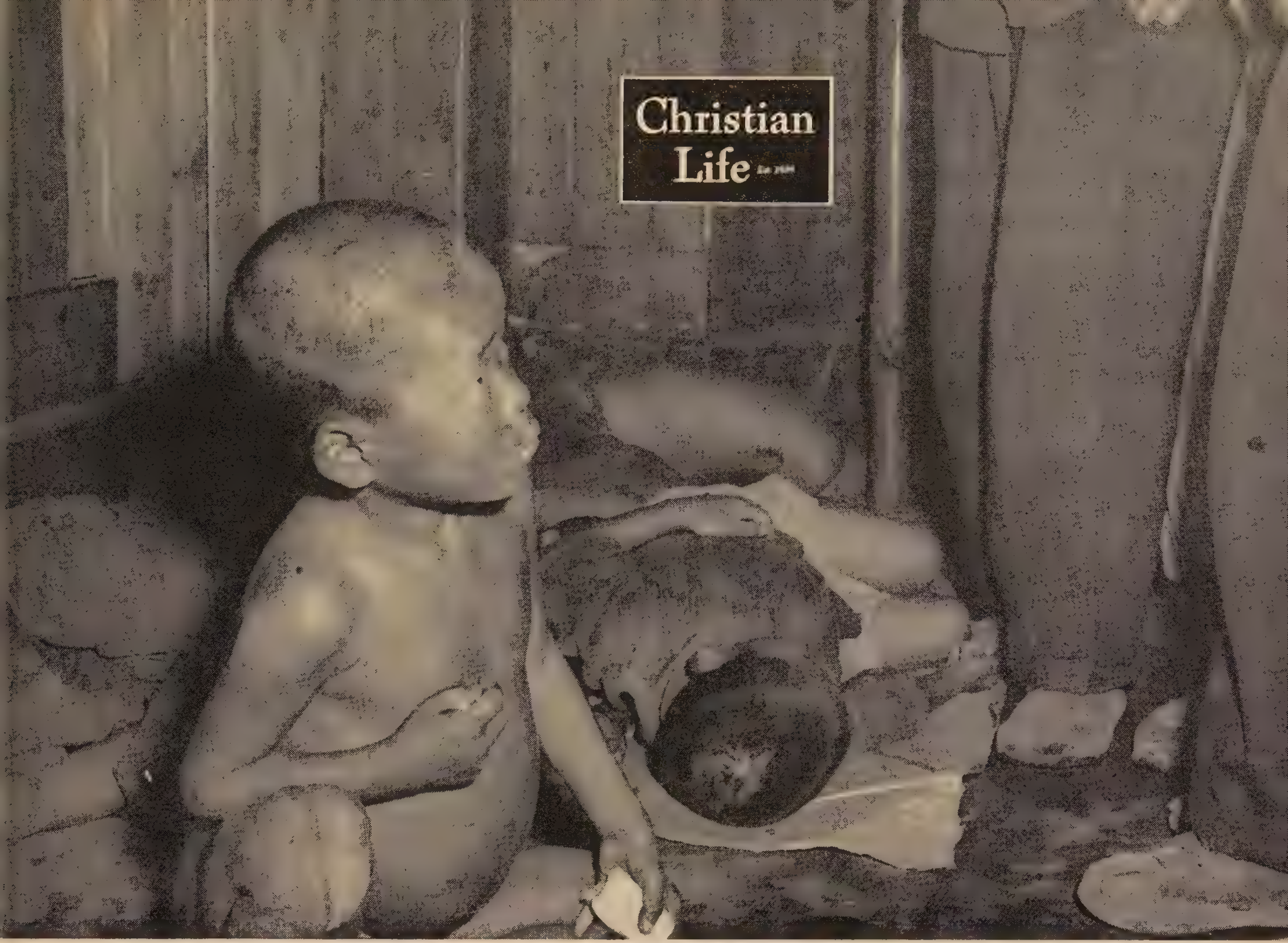
Christian Life



Naked Korean children are typical of the underfed, homeless and underprivileged people *Christian Life* readers are helping.

# Rescue the Perishing

### *by Donald E. Hoke*

**The heart-warming response of *Christian Life* readers to the plea for help for starving Christians in Korea has been remarkable. Nearly $14,000 has been contributed already. With this article by Donald E. Hoke, *Christian Life* Far-East news bureau chief, we bring you a report of how your contributions have been used directly in the alleviation of suffering among fellow Christians.—*The Editors.***

"THANK them. Oh, thank them from their Christian brothers in Korea!" Pastor Kim had followed me out into the street. As I climbed into the army jeep, he rushed up to me again. As the jeep began to move, he held onto my hand, calling these last words of gratitude in broken English.

Pastor Kim was calling, not to me, but from the heart of Korea to CHRISTIAN LIFE readers—who have given so generously to help meet the need of the suffering Christians who make up his flock. I had just given Pastor Kim some of your gifts.

The afternoon before, I had visited the rough, cheerless wooden building that was the home for the widows of Pastor Kim's refugee congregation in Pusan. I met three of the little mothers, two with babies on their backs, all with several small children, who were living in the tiny 6 x 8 foot rooms which made up the widows' home and girls' dormitory which your gifts nearly will complete. Small, bare, cheerless, they would seem scarcely more than a closet to you. But to thankful Koreans, they are virtual "ivory palaces" which God has repaired.

When I enquired about the unfinished second floor, I found that work had been stopped for lack of funds. Other widows with fatherless children were begging for a tiny room. Pastor Kim had a new burden added to this. Elder Chung's daughter from a church in the North had fled to Pusan months ago, having to leave her father who was dying of cancer. This girl of 9 had been drifting from one Christian home to another where loving hearts had taken her in, despite their own crowded poverty in scrap tin or cardboard shacks.

There were a score of young Christian

**A Korean mother gratefully receives food and clothing from Jarvis while her daughter, afflicted with tuberculosis, looks on.**

girls like this, whom Pastor Kim had found. He was pathetically eager to have some safe place for them, off the streets where they might be tempted or led forcibly into sin just to have a warm place to live and something to eat.

I returned at midnight one day from a hurried trip to snowy Korea to see first hand how the heart-warming gifts of Christian Life readers are being administered among Korean Christians.

My heart was torn by the pitiful needs. I saw thousands of families living in squalid huts thrown together with flattened beer cans, straw mats, cardboard boxes and scrap lumber. I saw ragged mothers with babies on their backs stretch mute hands in appeal. I saw barefoot orphan boys dressed in burlap sacking.

But I also saw Christians in their own poverty helping one another. I saw them loyally worshiping and serving Christ in circumstances that might discourage or defeat the strongest American Christian. I saw people worthy of our help, not wanting charity but forced to depend upon our aid to live. I saw the greatest opportunity of our lifetime to exercise true, Christian brotherhood.

What is more important, I saw your gifts at work to meet these staggering needs of sick, starving, helpless Christians.

Not only are your gifts enlarging Pastor Kim's widows' home but they are buying a sewing machine that several women may earn enough to feed their tiny families. Mrs. Ho will share in this sewing machine. She gave up her treasured machine, brought with great difficulty on her flight from North Korea, when there was need for money to build the refugee church.

This winter over 1,000 more orphans in the nine Oriental Missionary Society orphanages, 500 lepers in their leper colony, 46 widows in their widows' home and over 2,200 students in their seminary and Christian schools will be fed with the gift food from Christian Life readers.

Yesterday I met an attractive young Bible school girl whose life your gifts may have been used to save. One of 230 students in the Bible Presbyterian school in Pusan, she was seriously ill before Dr. William Chisholm discovered she was having only one meager meal a day. With money given by Christian Life, he ordered food supplements for all the underfed students in the Bible school and seminary (160 students). Fortunately, this girl came to see Chisholm the hour I was there to receive vitamin tablets made possible by your gifts.

Another hungry student helped by these gifts was a mature, godly Bible woman who had fled from the north. With no money for food, she daily feared she would have to return until she received this help. Many in the Bible school would be unable to go on without the food and fuel which your gifts will supply as they prepare to preach Christ to their spiritually hungry people.

Pastor Choi is back preaching his beloved Gospel in Taejon today partly as a result of your gifts. He is a former missionary to Manchuria and one of scores of Korean pastors who were jailed and tortured by the Japanese for refusing to bow to the Shinto shrines during the Japanese occupation. He was marked on the Communist lists for death when the war began. Miraculously, he escaped from his home near the Red border. Another man was killed mistakenly in his place. Fleeing through the hills, Pastor Choi lived for months with other destitute Christians who befriended him.

A few months ago he appeared, barefoot, emaciated, ragged, at the home of Southern Baptist Missionary John Abernethy in Pusan. Pastor An, who lives with Abernethy, was speechless with tears as he saw his old friend whom he had thought dead. Now restored to health, Pastor Choi is fervently preaching the Gospel with support, in part paid by gifts of Christian Life readers.

Pastor An himself, pastor of a Pusan

Baptist church, is sharing in your Christian brotherhood. Formerly the minister of agriculture and a wealthy businessman in the republic of Korea, An was stripped by the Russians in the north and forced to flee south two years before the war began. His possessions gone, he heard God's voice calling him into the ministry.

"I thank God for forcing me into this," he says today. "I was never so happy in all my life." Your gifts contribute to his slim support today as he is preaching the Gospel in this overrun refugee city.

And not only his, but also the support of 16 other gospel preaching pastors who had to flee their North Korea churches. They are now doing valiant service for Christ as Baptists in South Korea.

How I wish you could have gone with Christian Life correspondent Fred Jarvis a few weeks ago to the poor home of a godly pastor in Taegu. His arm injured so that he cannot work to supplement his inadequate income from his church, he lives with his six motherless children in tattered rags. Fred told me of his lavish words of gratitude, uttered through tears, as he gave him help from funds you provided.

Not only material, but invaluable spiritual aid is being given by these funds. Millions of tracts and encouraging literature for Christians will soon be off the presses, financed by Christian Life gifts.

Sunday night I called at the humble home of Pastor Han, considered by many to be the outstanding Christian leader in Korea today. Fighting a cold, he had stayed home that evening in order to rest for his ten days' strenuous schedule of interpreting for Evangelist Billy Graham who was to begin campaigns the next day in Pusan. Pastor Han expressed to me his gratitude and his eagerness to make available this critically needed gospel literature to the desperate people of Korea who are open to the Gospel as perhaps never before in history.

Hundreds are sincerely turning to Christ daily as the Gospel is witnessed to them, observers told me. And literature is one of the most pressing demands from all the churches. The hunger of the souls of suffering Korea is as great as the hunger of the bodies.

Thousands of little children will warm their thin bodies daily as they hear the Gospel around little fires kindled by your gifts. The Presbyterian churches in Korea have 900 Bible clubs with over 8,000 children meeting daily to sing hymns and hear Bible stories. Usually forced to close down during the two coldest winter months, these schools will stay open this winter to meet the physical and spiritual needs of these appealing little children. Much of the fuel costs for these 90 schools will be met by gifts from Christian Life readers.

Jarvis tells of visiting the home—if you can call it that—of a Christian mother. Her husband dead, she lives in a six by eight foot barren room. On the floor of that room Jarvis saw the emaciated form of a teen-age girl, in the advanced stages of tuberculosis.

Her open Bible was beside her on the floor as this mother looked up when Fred knocked. Her look of surprise at this stranger gave way to one of great joy as he gave her the food and clothing you made possible. Her joy was overflowing as Jarvis told her of the generosity of praying friends in America and then himself got down and prayed with her before leaving.

How I wished these last few days in Korea that I personally could administer all your gifts so that I could report to you how God has used your openhearted generosity to bless thousands of needy Koreans. But it would be impossible for Fred Jarvis, Bob Pierce and I, who make up the Christian Life staff in the Far East, to do this. And so your

(*Continued on page 87*)

**President Rhee tells Jarvis, "Please send anything you can for our people."**

**Hoke gives CHRISTIAN LIFE contributions to Pastor Kim for widows' home.**

Neither the waves nor the passengers were calm, and Ed Royal had to battle them both on this . . .

# Last Trip of the Vigilante

### by Bernard Palmer

SYNOPSIS

*It seemed humanly impossible for Ed Royal, captain of the "Vigilante," to guide his ship safely through the storm tossed waves on the Big Traverse between Dewey's Island and the Warroad river. The ship's planking was giving way under the heavy blows of the breakers; the nervous, seasick passengers were becoming hysterical; and Madeline, the woman whom Ed had loved before he knew the Lord, was urging him to turn back.*

*Good sense, however, told him that turning around and making his way through the narrow, reef-lined channels and pin pointing Dewey's Island was a dangerous thing. He had lost three lives 20 years ago because he had gone against his better judgment. Would he be able to hold out now?*

*"Oh, God," he prayed silently. "Help me." But it wasn't for himself alone that he prayed.*

## Part Two

CAPTAIN Ed Royal relaxed his grip on the wheel for an instant and leaned forward to squint through the ice-encrusted window and swirling snow at the breakers that were quartering into the *Vigilante*. She was listing now, as a result of the hammering, mute evidence of the water she was taking in her hold. He could only guess how badly she was leaking. His heart chilled and set to hammering in his throat.

Now was when he should have a mate, someone to go back and start the pump and help him to fight the towering, endless waves, someone to help him with the passengers and lend steel to his courage. But no other seaman wanted to ship on the *Vigilante*. He sighed deeply.

Ed took a quick look back at his passengers. There was the tourist, but he wouldn't be any good at a time like this. His eyes were already hazy with fear and his shoulders were quivering. At the first sign of trouble he'd be helpless. His wife seemed even worse and the Angle women but little better, except for Madeline. Ed bit his lower lip. It would have to be her.

"Madeline!" He called hoarsely above the sound of the motor and the waves.

"Yeh?" Her lips curled about the word.

"Come here."

"What for?" she asked languidly, a faint, sardonic smile toying with the corners of her mouth. Then, seeming to sense the urgency of his tone, she snuffed out her cigarette and swayed down the narrow aisle, hanging first on one seat and then another, for support. Ruth pulled her skirts close about her and stared haughtily as Madeline squeezed past, but Ed scarcely noticed.

"Go back and start the pump, Madeline," he said. "The hold's filling fast."

Her face blanched. "The boat—is—is it leaking?"

He nodded grimly.

A huge, white-laced sea bore down upon them just then. Ed caught a glimpse of it just before it smacked them. He sucked in his breath sharply. For an instant Madeline clutched his arm.

The wave crashed into the *Vigilante* and she groaned under the weight of it, then staggered drunkenly to the crest, hesitated a moment and plunged deep into the trough behind it. Water surged up over the prow and went cascading over the cabin and down along the rail.

One of the youngsters sprawled out of the seat and somebody screamed as the pop cases in the back went clattering across the deck.

"What'd we hit? What'd we hit?" the tourist cried, his voice thick with terror.

"Not a thing," Ed snapped. "A wave hit us. That's all!" That's all! A big wave that had slammed its mountainous force against the already weakened planking.

The man sighed, relaxing his grip on the seat. "For a minute I—I thought we'd run into some rocks or something."

"Just the same, John," his wife managed, "I'm scared. What's the sense in going on? Captain, why don't we go back?"

Ed was silent. Go back! It would be so easy, so tempting to turn and run with the waves instead of battling against them; as tempting as it was dangerous to try to make his way through the narrow, reef-lined channels and pin point Dewey's Island in the storm.

He cast a quick, sidelong glance at Madeline. This might be the last time that he would ever have a chance to talk to her about the Lord and he could not. That dull, nagging pain in his heart came back again.

"Anything would be better than this," Ruth pleaded as the *Vigilante* pitched and rolled again.

Madeline came in and stood beside Ed, leaning against the instrument panel. He saw that her hands were trembling. She moistened her lips nervously with the tip of her tongue.

"Why don't we go back, Ed?" she asked softly.

He shook his head. How could he explain to her that this was the safest way, when neither she nor anyone else respected his judgment on the lake?

"It's bad," she went on. "The water's an inch deep on the deck back there."

He looked away. That other time (20 years before), he had turned against his better judgment and tried to run with the storm. Now they wanted him to do the same.

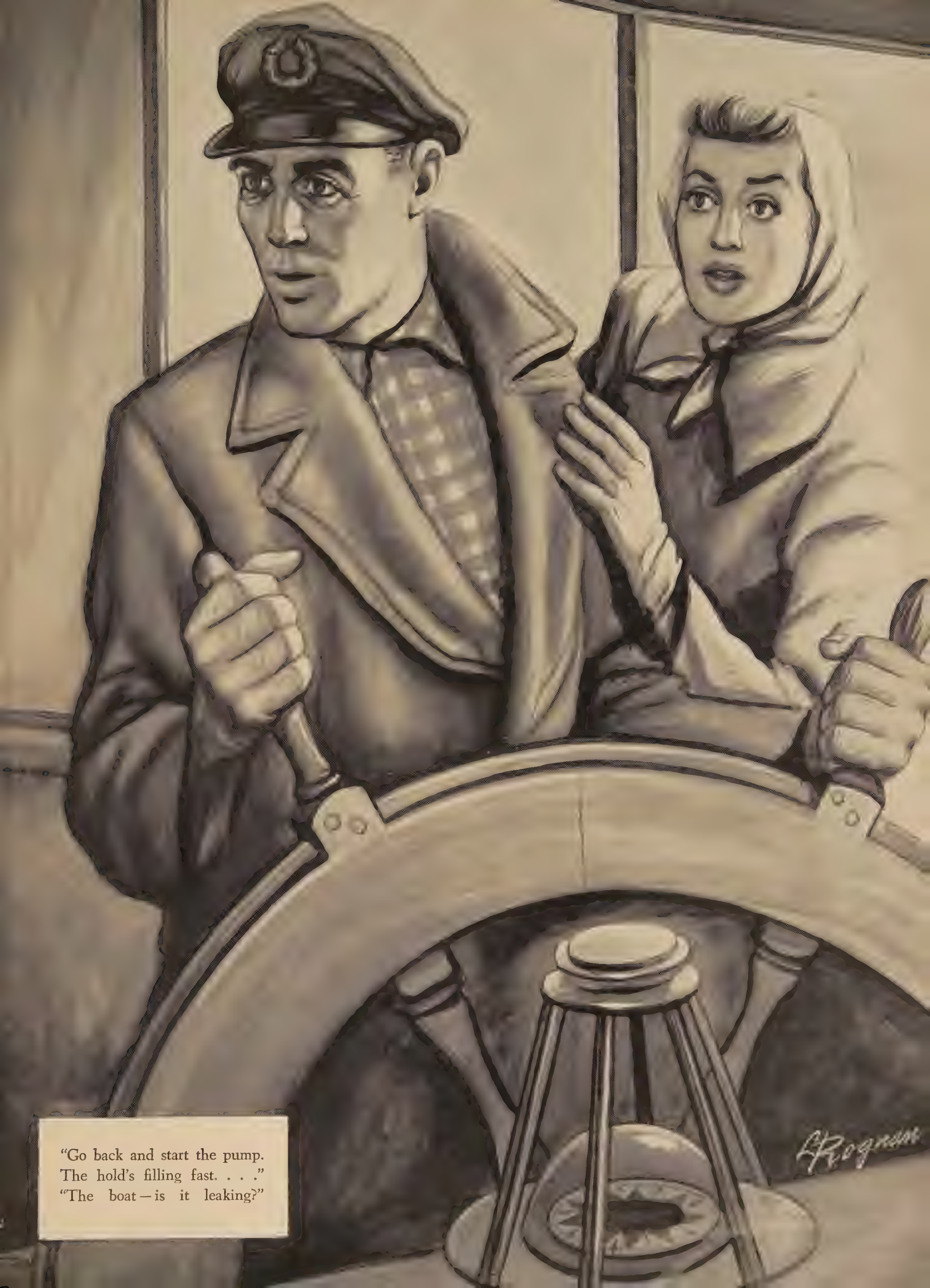
The tourist was sick again. He headed toward the stern of the boat. Ed turned to stop him, but he had thrown open the door and was staring back at the pump. He whirled and shouted, "We're sinking!"

Ed turned quickly, forgetting the storm for an instant. The tourist was standing in the doorway at the rear of the cabin, his legs spraddled wide and his hands clinging to either side of the casing.

"We're sinking!" he cried again.

"Shut up!" Ed shouted.

The women were half raised in their seats and most of them turned to face him. Ed knew the meaning of that



"Go back and start the pump. The hold's filling fast. . . ."
"The boat—is it leaking?"

desperate, trapped stare in their eyes, the lifeless pallor in their cheeks and the taut set to their shoulders, as though every muscle and sinew had been stretched to the breaking point. He had seen hysteria strike before, had seen it settle in a hush over a cabin of passengers and then explode into a nightmare of sobbing and screaming.

"It's all full of water back there," John cried. "We're sinking, I tell you."

"Quiet!" Ed snapped, his voice mercilessly harsh. "We're in a bad storm, sure! And the *Vigilante's* taking a little water at her seams, but we've started the pump and the stern'll be dry in ten minutes. Sit down before you have everybody in hysterics."

"I'll get the life jackets," Madeline said softly, turning to Ed. They'll feel easier if they have them."

One of the little girls started to sob and she knelt beside her. "There now, honey," Madeline said, patting her pale cheek tenderly. "You stop crying for a couple of minutes and I'll come back and tell you a story."

"Will you?" The tears winked away and the shadow of a smile lighted her little face.

"I promise to be right back."

The life belts helped. It gave them something to do, wriggling into them and getting the straps tied and helping the children. It gave them assurance, too, Ed noted gratefully.

That is, all but John. "You got out the life jackets because you know we're going to sink." He started to sob uncontrollably.

Ed turned to Madeline. Her face softened as she returned his look. She went back and took the tourist by the arm.

"Come on, Mister," she said steadily. "You've got to get hold of yourself."

A wave hit the *Vigilante* and she rolled dangerously. Two of the children began to whimper.

"Esther didn't want to come," John said dully. "She didn't want to but I brought her. I made her come! Now she'll be killed and so will the kids!" His voice was crescendoing again.

"Nobody's been hurt yet," Madeline said with a calmness that astonished Ed. "And nobody's going to be. You'd better come back over here and sit down."

He turned meekly with her, but his wife got to her feet and confronted them.

"You take your hands off of him!" she cried. "You . . . You . . ."

For a moment Madeline stared at her as though she'd been slapped. Then a cynical smile flitted across her lips and she dropped his arm. "All right. He's your baby, sister. Take care of him."

Only Ed saw the pain that flashed across Madeline's face as she turned; that hurt, bewildered look that wrenched and tore at his heart.

There was no letup in the storm, but then he couldn't expect one at this time of year. It would keep raging for a day, or two, or three, until it had exhausted itself. Only then would it go staggering off to leave the snow piled high on the muskeg and the lake turning to slush. The breakers still rolled endlessly, savage, deep-troughed breakers that hammered with ruthless abandon at the wallowing *Vigilante;* and the wind-driven snow swirled and eddied about the deck to shroud the little boat in a world of white.

Ed could hear the muffled, reassuring hum of the pump in the back of the boat. Now that it was going it seemed to him that the *Vigilante* was a little lighter on the wheel, that she thrust her blunt prow a little farther out of the water as she lunged to the top of the waves. But it was a subtle thing. He couldn't be sure.

He gripped the wheel tightly and took a quick glance back at his passengers. The tourist and his wife were sitting in one corner of the little cabin, their faces white and drawn, their eyes staring. The woman's lips were moving silently as she clasped her husband's hand.

Madeline had gathered the children about her in the other corner of the cabin and was telling them some ridiculous story about a fox and two geese that was holding them entranced. But as he looked back she glanced up.

Slowly he turned away. He wondered what she was thinking.

It was then that he noticed Becky. As he turned he saw her small white face contort with pain, saw her hands clench convulsively on the arms of the seat, saw a thin line of sweat come out on her forehead. Fear surged up in his heart as he watched her. The poor kid.

And suddenly he was angry. Angry at her husband for sending her into such a storm as this, angry at Ruth for letting her come, angry at himself for taking her. They might have known what the savage pounding of the heavy seas would do to her. And it was her first baby, too.

In a moment her hands relaxed and the pain went out of her face. She smiled wanly.

Ed watched her out of the corner of his eye as he fought the *Vigilante* onto

(*Continued on page* 78)

# What Do You Talk About?

***by Pat Dean***

ONE morning after church, a neighbor drove me home. We sat in the back seat and discussed the cases of illness in the church. We intended to send cards and to call on these members when possible. Suddenly one of the men in the front seat turned around and said:

"Let's talk about something cheerful; what do you say?"

There was a stunned silence in the back seat and then someone giggled and said:

"Sure, how is the war in Korea getting along?"

You may be sure that we did change the conversation though, and tried to be more cheerful.

Some verses in the Bible which are meant to cheer us up and make us happy Christians are:

"I was *glad* when they said unto me, let us go into the house of the Lord." (Ps. 122: 1)

". . . Eye hath not see, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2 :9)

". . . Neither be ye sorry; for the *joy* of the Lord is your strength." (Neh. 8: 10)

"And the seventy returned again with *joy,* saying, Lord, even the devils are subject unto us through thy name." (Luke 10: 17)

"In that hour Jesus *rejoiced.*" (Luke 10: 21a)

". . . *Rejoice* with me; for I have found my sheep. . . ." (Luke 15: 6) (Then he had a party.)

The woman *rejoiced* after sweeping her house and finding the lost coin. She then called in her friends and neighbors to entertain them.

"These things have I spoken unto you, that my *joy* might remain in you and that your *joy* might be full." (John 15: 11)

". . . In Thy presence is fullness of *joy;* at thy right hand there are pleasures for evermore." (Ps. 16: 11)

". . . Weeping may endure for a night, but *joy* cometh in the morning." (Ps. 30: 5b)

"In the world ye shall have tribulation: but be of *good cheer;* I have overcome the world." (John 16: 33b)

Even in this benediction, you find *joy:*

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with *exceeding joy,* to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 24, 25)

And so Christians are joyful people; and although they are tried in the fire to be made perfect and ready for the wonderful things to come, they do not go around telling others their troubles, but sing:

*I must tell Jesus, He surely will help me,*
*I must tell Jesus, Jesus alone.*

God looks upon the faithfulness in which a task is done.

Are you waiting for a certain time or longing to go to a particular place to begin serving God? Right now, where you are, if you mean business with God. . . .

# Your Life Will Count

**by Eugene A. Nida**

HOW can I know what God wants me to do?" Few questions in the Christian's life have produced such a confusing array of answers.

Some foreign-mission enthusiasts would tell us that we are all automatically called to the foreign field by virtue of the Great Commission of Matt. 28: 19, and that in order to justify our failure to be foreign missionaries we must have very valid excuses.

On the other hand, there are others who insist on the emotional rapture of a Macedonian vision in order to assure them that they are truly called of God.

Some Christian leaders urge us to seek a call of God. They say that if it is not readily forthcoming we should use such techniques as putting a map of the world on the wall of our room and then pray that God will focus our attention on some special part of it. For certain persons this may have been helpful, but for too many it seems like the "spiritual" equivalent of pinning on the donkey's tail. We are told by other people that there is no need of seeking a call; and so some persons continue in the secret hope that a call will never come and that they can continue to live their lives in their own sweet way.

However, there are conscientious souls who seem to receive too many calls. Whenever another missionary comes to speak in the church and challenges the people with the need of a particular area, these persons feel called to just that place. But sooner or later they begin to doubt such frequent calls to different parts of the world, and many end up by insisting that they have had no call at all.

At the other extreme is the distraught young person who wants to serve God. Because he has had no emotionally overpowering conviction that he is to go to some particular part of the world, he concludes that he probably is not called, since in young people's meetings he is not able to state positively in just what country he expects to work for the rest of his life.

Such confusion as to a "call from God" has led many young people to doubt whether God does call people. We all remember the dramatic testimonies of those who confidently claimed special guidance and direction from God; and then when later events completely contradicted these earlier claims, we have been left with a feeling of disillusionment and skepticism.

As a matter of fact our trouble does not lie in God's failure to call us but in our confusion about some of the basic issues. For this reason, God's call is misunderstood or falls on deaf ears.

*Why do we not recognize a call from God?* The reasons for our difficulty in recognizing a call from God are to be found in: 1. our false distinctions between the secular and the sacred, 2. the geographical limitations to our thinking, 3. our temporal limitations on the work of God's Spirit, 4. our own limitations because of ignorance and 5. our pagan ideas about testing God.

Through the church of the Middle Ages, we acquired from paganism a non-Christian view of the secular and the sacred.

In our thinking we classify certain occupations as sacred and others as secular. We regard preaching as sacred, but school teaching as secular. Nursing in a hospital in Chicago is secular, but the same task in a mission hospital in Central Africa is sacred. The study of creation is sacred, but the study of what God has created is secular. Life in a monastery is sacred, but family life is secular.

Christian Life

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*Create a hunger for the Spirit-filled life.*

All this differentiation comes from false idea of departmentalization, which is the very antithesis of the true message of the Gospel, which must mean—if it means anything—that all of life must be dedicated to God, and as such it is sacred. Some Christians seem to imply that Christian grace comes in proportion as we are able to distinguish carefully between the sacred and the secular parts of our lives. In reality, the spiritual life consists in making all of life sacred. There is no part of life which should rest outside of the sanctifying power of God's Spirit. The Christian life must be one complete whole (it is all of life which God claims and not a part), and that whole should be completely God's.

Therefore, for the true Christian, there is no secular-sacred dichotomy, and it is a mistake to attribute greater sacredness to one calling than to another. What counts with God is the faithfulness with which we do the work which He gives us to do.

There is a strange provincialism about much of our thinking.

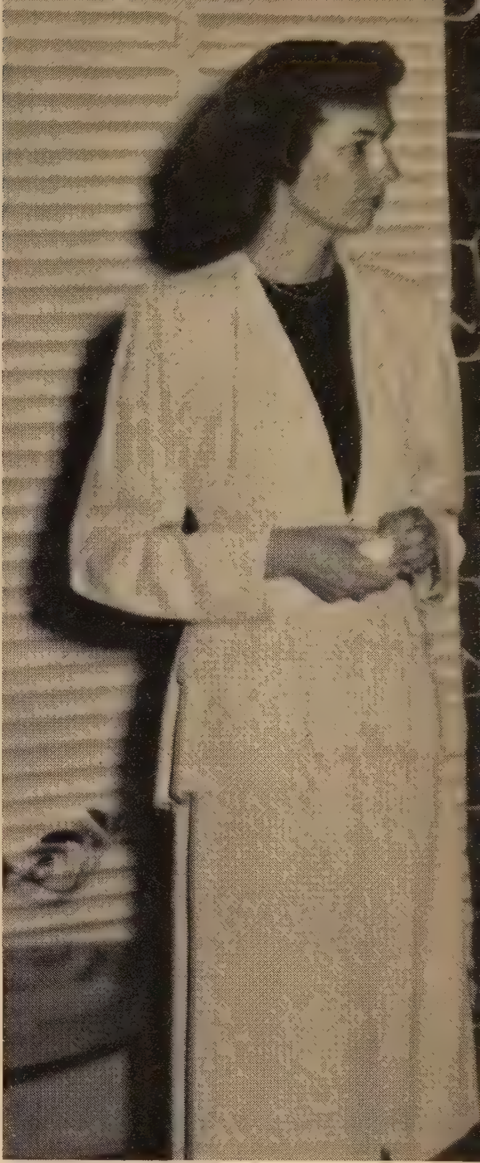
Artificial political boundaries (some of the "accidents" of history) become highly important to us. Hence, the young lady who teaches in a Christian school in California thinks she is not serving the Lord to the same extent as a person who teaches missionaries' children in South India. What if the United States had never taken California away from Mexico? Would this same teacher in California be engaged in more "sacred" work if California were still a part of Mexico?

(*Continued on page* 89)

# The Unusual 'Dr. Bob'

**by Donald E. Hoke**

"The World's Most Unusual University" might be expected to have an unusual president.



DOWN in South Carolina, a suave, versatile educator-evangelist-actor rules a unique educational kingdom in the shadow of his ebullient father.

A modern wonder in Christian education, his university has brought college culture in quantity to evangelicalism. Founded through his father's vision to provide Christian young people with a college education loyal to the old-time religion, the burgeoning university, however, owes its culture and academic flavor to the amazingly catholic interests and abilities of the son who took over as acting president of the small, seven-year-old college when he was 23—then the youngest college president in the U. S.

For a boy who wanted to be a medical missionary, who turned down Hollywood screen tests as a result of his Shakespearean characterizations, and who at first fought God's call into educational work, Bob Jones, Jr. is proving a smart, efficient and benevolent autocrat of the largest inter-denominational, evangelical college in the world.

In a startlingly real sense "Dr. Bob" epitomizes the slogan which he and his father have chosen to identify their school as "The World's Most Unusual University."

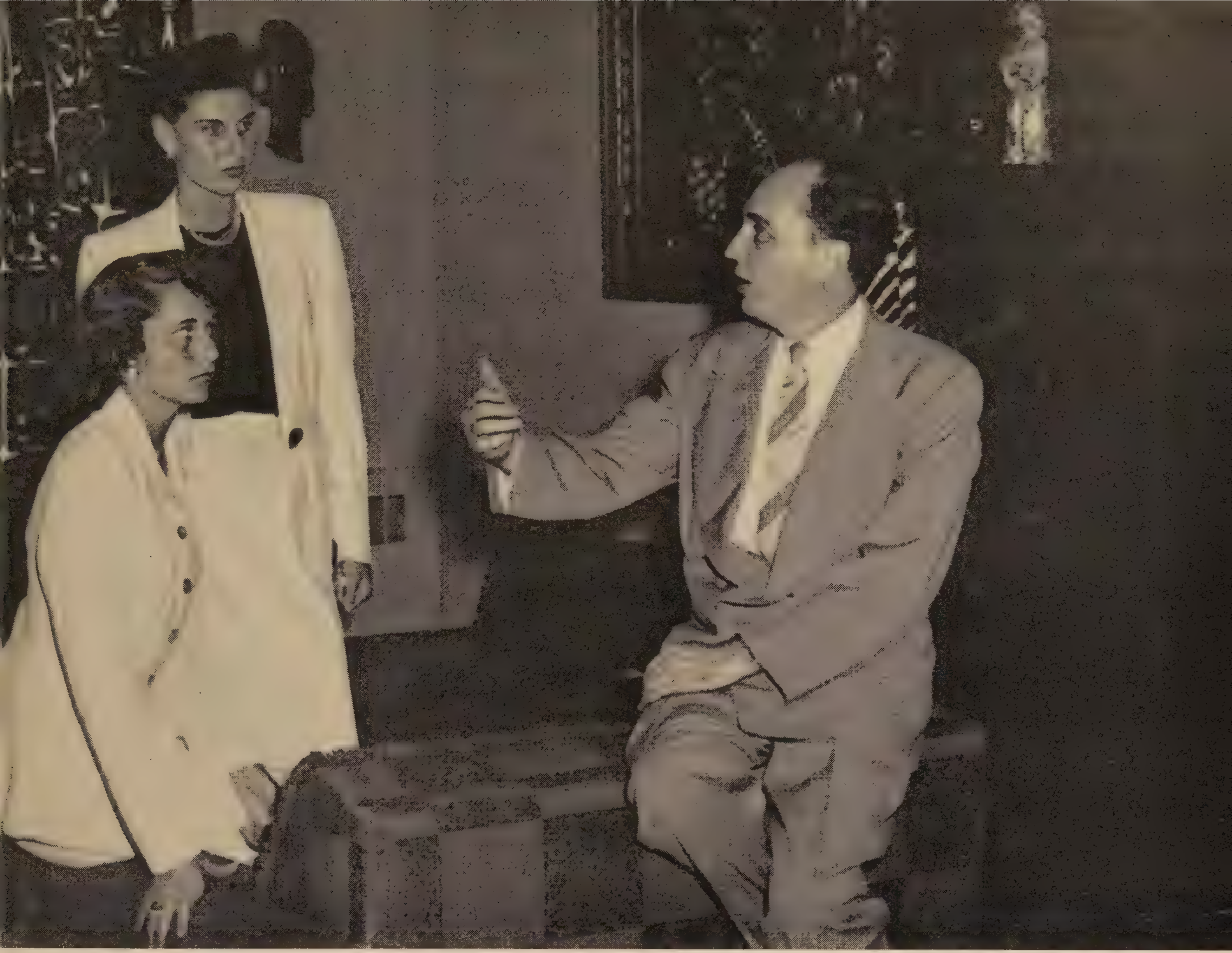
Bearing his father's name as founder and first president, Bob Jones university stands, a modern, cubistic architectural phenomenon, on a red clay mound just outside Greenville, S. C. After only 25 years since the doors first opened as Bob Jones college, it totals 20 yellow brick buildings housing 3,000 students from 48 states and many corners of the world.

Bob's preaching trips keep him away from home three-quarters of the time.

B. J. U. has known only two presidents—Bob Jones, senior and junior. A standing puzzle to onlookers is the relation of father to son in this amazing school. Some think blunt, hard-hitting Bob Sr. dominates his soft-spoken son. Others hint Bob Jr. would like to shake off his dad's guiding hand and run the school differently.

Actually, neither is true. Outwardly, no two men could be less alike in appearance, personality and approach: Senior is brusque and relentless; Junior is smooth and at times almost reticent. In the pulpit, Senior is the vigorous, pulpit-pounding evangelist, while Junior is a pleasant conversational poet and elocutionist. Yet actually, underneath they see eye to eye on the principles and policies of running B. J. U.

A few years ago a man wrote Dr. Bob Sr. about a problem, to which he replied. The man answered the letter, and in his father's absence, Bob Jr. replied. Finally the man wrote in bewilderment, "Who am I corresponding with, anyway?"



**"He has a wonderful quality of winning confidence and inspiring you to do something you didn't think you could do."**

"Dad and I see problems the same way," Bob explained to him, "so answering each other's mail is no problem."

Their co-workers in the school agree. "Though the Joneses may differ on externals; when a crisis arises, you can see they're alike inside," one told me. They handle problems, face decisions and deal with student and faculty problems similarly. Bob Jr. is no less capable than his dad in announcing in chapel that if the students don't like the way things are done at B. J. U., they can "pack their dirty duds and leave."

"Doctor Bob"—as he is called with respectful affection by faculty members and students alike—partially explains their outward difference of manner by the assertion that he's really somewhat of an introvert: "Dad's the extrovert—the bigger audience he has the better he likes it. But I'm naturally more retiring. It's difficult with me to hold the center of conversation with a few new people."

Medium in height, with thinning, black hair and a Grecian profile, Bob Jr. has tremendously versatile natural gifts. Held in awe by the students and in devotion by his father and the faculty members who really know him, Bob Jr. is a legend on campus. His admirers see him not only as a strong educational executive—something of a pioneer in his field—but also as a successful evangelist, novelist, motion picture producer and actor, architect, airplane pilot and artist.

Flitting in from his preaching trips, which keep him away from home almost three-quarters of his time and which take him from coast to coast and often abroad, Bob checks into his plush, ultramodern office about nine. Then begins a typical day which exhausts his two secretaries.

Somewhere in the few days on campus, he finds time to read all official correspondence that has gone out from any office since his last visit. He often carefully reviews 40 or 50 letters from each of a half dozen or more departments. The officers don't seem to resent this checking up on their work. One of them observed to me, in fact, "He has a wonderful quality of winning confidence and inspiring you to do something you didn't think you could do." This insight of Bob's into human nature has become part of the B. J. U. program of selecting promising young grads, channeling them into graduate schools for further training and bringing them back to key positions in the university. Nearly all top administrative posts are now held by alumni.

When he's there, everyone carries the smallest detail of the school to him. Yet his intimates observe it doesn't seem to burden him. He decides on all faculty additions, singers, operas, plays, movies, etc., and Bob Sr. credits him for all the cultural emphasis on the campus.

Showing his friends around the new museum and art gallery which he designed, Bob will stop, recite the history of each piece, take them around the back of the larger pieces and explain the techniques of preservation and recovery of some of the masterpieces now centuries old.

One of his primary ministries on campus is to inspire enthusiasm in the students. His chapel talks are likely to range from soul winning and evangelism to an encouragement to the boys and girls to make friends with the opposite sex. He's been known to advocate make-

Although B.J.U. is loyal to the old-time religion, it does not lack culture or rule out dramatic training and presentations.

up for the girls to make themselves a more attractive testimony. His brief flying visits help to contribute to the "Dr. Bob legend" on campus, and students aspire after his polish.

Though he's always been presented to the students as the last word of authority, students in earlier days remember a definite spiritual change in him. In his early years as acting president of Bob Jones college, students remember him losing his temper and yelling so loudly "you could hear him a block away" when a boy pulled the wrong light switch in play rehearsal. "He seemed pretty much self-dependent, and his sermons at times were just speeches."

But about 1940, when the full responsibilities of the school were put upon him, many students felt he came face to face with the Lord in a new way. His manner subtly changed; his messages seemed to spring more from the heart; and the flashes of temper have been fewer and far between. Now he's one of the most effective chapel speakers to address a student body.

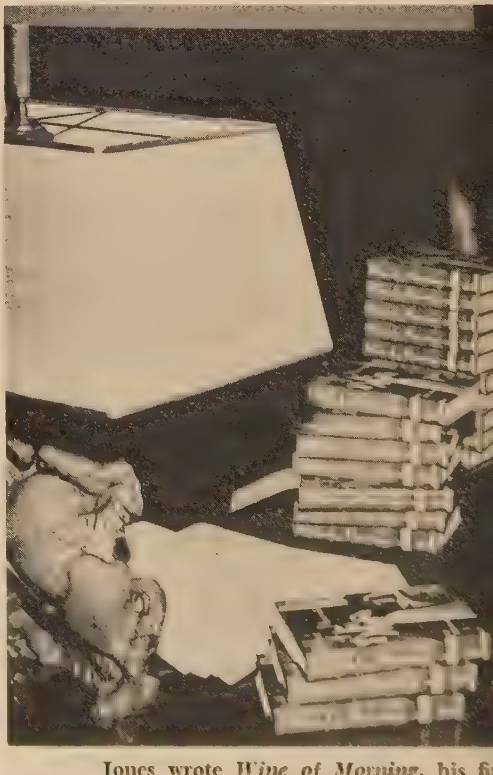
One of the greatest criticisms leveled against the talented youngish B. J. U. president—and against the school—is their interest in dramatics.

At the school on Bob's advice, however, dramatic presentations are limited to Shakespeare, expurgated opera and Christian movies. To the critics he replies, "I reason this way: If all good things come down from the Father of lights, I take it that the dramatic instinct came down from God the same as music, literature, etc. Because the devil perverts music in a night club is no reason to throw the choir out of the church . . ."

Currently, his major dramatic interest is the production of 16mm pictures under the label *Unusual Films.* After two years' planning, this evangelistic and educational program was launched last year with one 30-minute black and white screening of *The Light of the World,* one of Bob Sr's. best known sermons. In these pictures, too, Bob Jr. plays a leading part as in the hour and a half, full color dramatization of *Macbeth,* designed for high schools and colleges.

Latest film venture is the first of a series of sermons from Shakespeare entitled *Pound of Flesh.*

With such outstanding talents, it's



Jones wrote *Wine of Morning,* his fi

little wonder two intimate co-workers describe Dr. Bob Jones, Jr. as "dominant and creative." In this admiration a majority of the campus population agree, though a few would tend to emphasize the "dominant."

A striking illustration revealing this characteristic is seen in an incident which ocurred one week end when Bob was on the same program with Dr. John Mackay, president of Princeton seminary. Though thrilled with Mackay's message on "Jesus Christ is Lord," Bob was dismayed at his emphasis on the ecumenical movement.

When he arose for his address the next hour he said, "I take issue with Dr. Mackay. He thinks the ecumenical movement is of the Holy Spirit. I think it is of Satan."

He knows that some misunderstand this frankness. "For years father and I have felt that if we had any misunderstanding with our brethren, we should go to them directly. That's why our reputation in some quarters is that of being hard to get along with others. But I think it's generally known that we're going to be consistent and true to our convictions and can be depended on when we've committed ourselves."

Though they are not his first love, Bob takes a few lengthy evangelistic campaigns yearly. Bob's most enthusiastic admirers do not describe him as a dynamic or startlingly different preacher. But his pleasing, direct manner, beautiful diction and effective use of poetry win him return invitations.

Out of Bob's preaching ministry grew his first books: *All Fulness Dwells,* a book of sermons in 1942; *As the Small Rain,* a compilation of his syndicated sermonettes published weekly in a number of newspapers; *Inspirational and Devotional Verse,* an anthology of religious poetry most frequently requested at meetings; and *How to Improve Your Preaching.*

**Actor Jones vividly portrays *Macbeth.***

But for years he had wanted to develop a fiction plot which had been running through his mind. When he went to bed with pleurisy in February, 1950, he drove himself to dictate two and three hours a day during his recovery. That June he finished *Wine of Morning,* a novel imaginatively plotted around the life of Barabbas. Published in November, 1950, it was his first attempt to produce a Christian novel of high literary value, a real need in the Christian realm, he feels. The book possibly may be filmed by *Unusual Films* next year.

During the same illness which produced the *Wine of Morning,* Bob feels that the Lord also taught him patience and resignation. To a woman who wrote during his illness, "I'm praying for the Lord to heal you so you can be out preaching the Gospel," he replied, "Don't pray for the Lord to heal me. I believe the Lord has lessons for me to learn. You pray I'll be a good student and learn all His lessons."

Along with fiction writing, another of Bob Jr's. versatile hobbies is architecture. Most of the modernistic, functional buildings now dotting the 100-acre campus outside of Greendale are the products of his design.

His designing bent carries into his home, a large duplex on one side of which the elder Joneses live amidst Mrs. Bob Jones, Sr's. Victorian antiques. But on young Bob's side he's carried out an ultra-modern motif. As well as designing the building itself with its unusual layout, he planned the dramatic decor and unusual furnishings. He haunted art shops and novelty stores in New York and Chicago Chinatowns to obtain Oriental statues, dragon paintings, vases and many other *objets d'art* which highlight the room. He even planned the grilled door near the ceiling which automatically swings open to reveal a loud speaker when the radio is turned on.

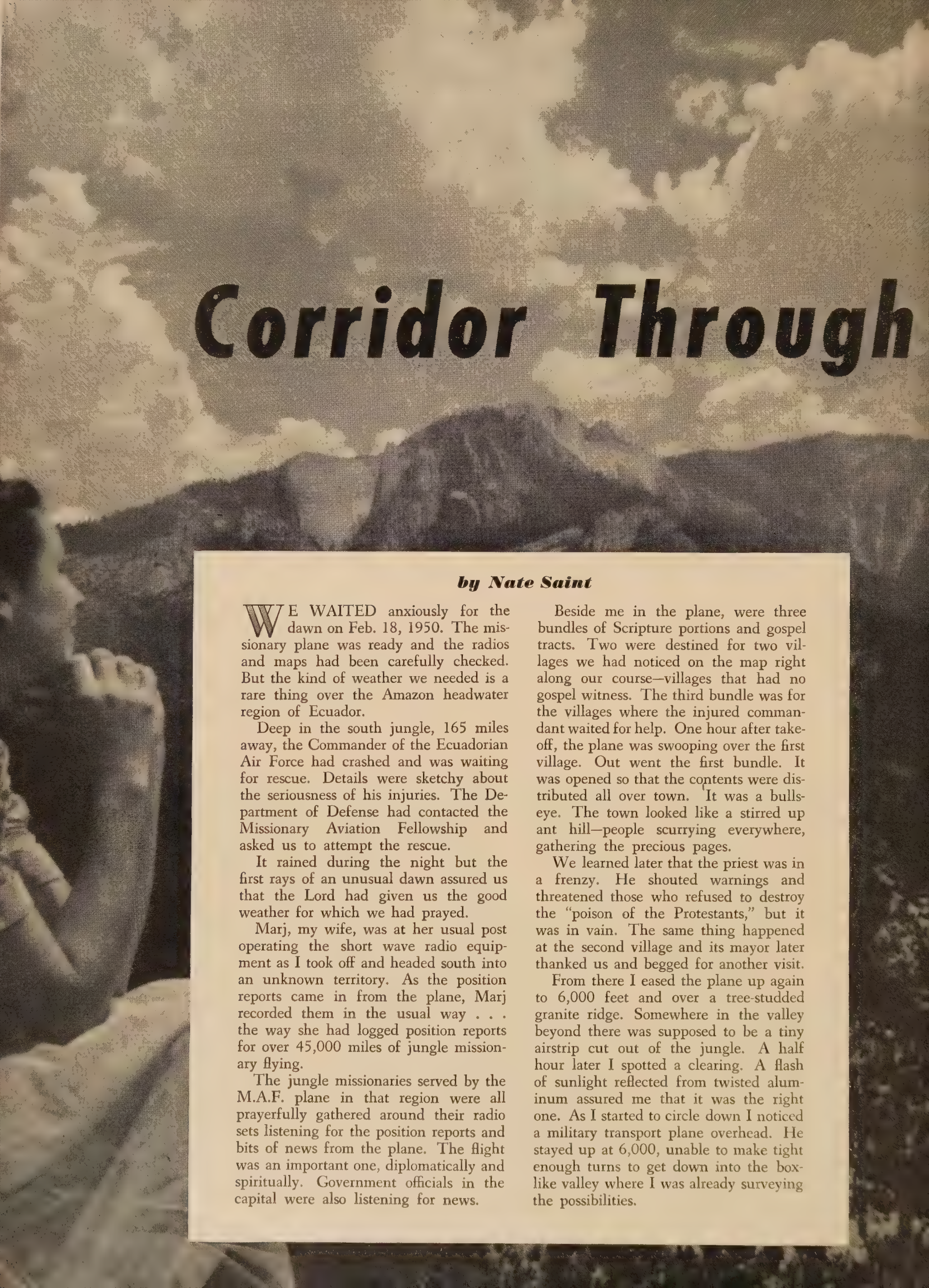
His contacts with men of God and his wide reading as a boy have been the greatest influence on his life, he believes. Top among those influences he rates his father's evangelistic ministry. Next to that he values the discipline of the stern headmaster at the Starke Military school where his father put him when he was 11.

(*Continued on page 92*)

**novel, while recovering from pleurisy.**

**Father and son sit with trustees Mrs. Billy Sunday, McComb and the late Ironside.**

# Corridor Through



### by Nate Saint

WE WAITED anxiously for the dawn on Feb. 18, 1950. The missionary plane was ready and the radios and maps had been carefully checked. But the kind of weather we needed is a rare thing over the Amazon headwater region of Ecuador.

Deep in the south jungle, 165 miles away, the Commander of the Ecuadorian Air Force had crashed and was waiting for rescue. Details were sketchy about the seriousness of his injuries. The Department of Defense had contacted the Missionary Aviation Fellowship and asked us to attempt the rescue.

It rained during the night but the first rays of an unusual dawn assured us that the Lord had given us the good weather for which we had prayed.

Marj, my wife, was at her usual post operating the short wave radio equipment as I took off and headed south into an unknown territory. As the position reports came in from the plane, Marj recorded them in the usual way . . . the way she had logged position reports for over 45,000 miles of jungle missionary flying.

The jungle missionaries served by the M.A.F. plane in that region were all prayerfully gathered around their radio sets listening for the position reports and bits of news from the plane. The flight was an important one, diplomatically and spiritually. Government officials in the capital were also listening for news.

Beside me in the plane, were three bundles of Scripture portions and gospel tracts. Two were destined for two villages we had noticed on the map right along our course—villages that had no gospel witness. The third bundle was for the villages where the injured commandant waited for help. One hour after take-off, the plane was swooping over the first village. Out went the first bundle. It was opened so that the contents were distributed all over town. It was a bullseye. The town looked like a stirred up ant hill—people scurrying everywhere, gathering the precious pages.

We learned later that the priest was in a frenzy. He shouted warnings and threatened those who refused to destroy the "poison of the Protestants," but it was in vain. The same thing happened at the second village and its mayor later thanked us and begged for another visit.

From there I eased the plane up again to 6,000 feet and over a tree-studded granite ridge. Somewhere in the valley beyond there was supposed to be a tiny airstrip cut out of the jungle. A half hour later I spotted a clearing. A flash of sunlight reflected from twisted aluminum assured me that it was the right one. As I started to circle down I noticed a military transport plane overhead. He stayed up at 6,000, unable to make tight enough turns to get down into the box-like valley where I was already surveying the possibilities.

**When all hope appeared lost to this missionary flier, God opened a . . .**

# the Clouds

The problem now was to determine two things. First, was a landing possible —in one piece? Then would a take-off be possible with the added weight of the commandant? It was obviously a job for a pilot experienced on that particular strip but since no one qualified there was only one thing to do. For 20 minutes I circled and swooped across the clearing, studying the local air currents and obstructions. On the last few runs across the strip I touched the wheels lightly to the surface.

It seemed O.K., so I radioed the transport that I was "going in," and signed off. It was good to know that our colleagues were in special prayer, having heard the message.

The landing wasn't especially exciting —until I caught sight of the crowd of people converging on the plane from the brush at the edge of the strip.

As soon as a coherent story of the commandant's condition was available, I radioed the transport and he left to wait for us at a larger strip about 70 miles north. He had doctors, relatives and high military officials aboard.

It was soon apparent that it would be a couple of hours before the injured officer could be brought over the trail from the village. Dark storm clouds were building up over the mountains on all sides. If it "closed in," it might be three days before we could get another break in the weather.

The local priest was among the village officials who greeted me. The people cheered and pressed the armed guards for a closer look at the flying machine. I was invited to a special dinner and when I had declined as graciously as I knew how, they brought the feast to the plane and we dined royally under the shade of the wing—the officials, the priest and I. The crowd jammed closely around.

Among other things, a bottle of wine was proffered. I declined, expressing my understanding of their expressions of friendship and good will. As I refused, however, I noticed that everyone was surprised and eager for the "why" of my strange "diet." I knew that my opportunity had come and asked God for needed boldness and freedom.

The priest was filling his glass from the bottle as I explained that I did not want to hurt anybody by my abstinence. I wanted them all to understand. The crowd was dead-still, trying to capture each word I said. Officials nodded their interest and said nothing as I gave them my personal testimony and presented the claims of Christ. I quoted verse after verse, making God's plan of salvation as clear as I knew how. I told them of the joy of knowing sins forgiven and Christ's power to deliver from sin.

When the meal was ended, the officials thanked me for the message and were delighted with the New Testaments I gave them. The priest declined so I did my best not to embarrass him. The crowd clamored for copies of the tracts and gospels that were being given out by the local police. My heart cried out to the Lord for a missionary for this new area, now accessible by air.

Next the strip had to be checked and calculations completed to make sure we could get off safely. The people scurried for stones and dirt to fill ruts and hammered soft spots with logs at my slightest suggestion.

We had hardly finished our hurried improvements of the strip when another crowd started to emerge from the village trail. About 200 people filed onto the strip and formed into a double receiving line through which the injured commandant rode with a mounted escort. The people cheered wildly, sang and shouted. The way it looked, the celebration could have gone on for hours. But the weather was closing fast. It was already pouring rain within a mile of the clearing.

I made my way quickly to the commander's side, expressed my regrets and then called his attention to the weather. He understood and gave me his uninjured arm so that I could help him from the saddle.

The engine turned up full power and checked O.K. A few horses stampeded off into the forest, wild with fright. I removed my cap and bowed in a moment of prayer and then released the brakes. The plane accelerated smoothly, raced down the strip between the cheering crowds and bounced into the air.

A minute later I contacted the base by radio. The weather there was still O.K. The big question that still remained lay up on the nearby granite ridges. We couldn't risk getting trapped. At 8,000 feet we had black cumulus storm clouds behind us and on both sides, but straight ahead we broke into a river valley that harbored our destination.

The whole valley was like a narrow sun-lit corridor between dark and foreboding clouds. Visibility ahead was about 25 miles. It was no accident . . . that trip. It was another missionary flight, ordered of the Lord. END

Christian Life

**1953 Project 1**

*Stimulate missionary vision and action.*

**Saint, left, fuels plane before taking his perilous jungle missionary flight.**

# HE BUILDS ON

An unschooled country preacher noticed something missing in the church's building program, so he resolved to devote his ministry to building churches.

***by Karleene Martin***

**Horton never owned a set of architect's tools. Yet he draws complete plans from which standard blueprints are made.**

AS AN unschooled country preacher of 22, Dewey Horton was speaking to 613 boys between the ages of 18 and 21 every day for a week, in the Oklahoma State Reformatory at Granite, Okla.: 613 boy criminals, barely his own age. Providentially, he made friends with a social psychologist who was studying there, disguised as an employee on the grounds. From the sociologist he learned that "all but 611" of the 613 boys had been reared in a Sunday school, and "all but 600" had ever been inside a church.

Right then Horton decided something was missing in the building program of most churches, and he resolved, God willing, to devote his ministry to building churches—building on The Rock, a sure foundation for God.

"People are going to build," he tells his congregations. "We have no choice; but we do have the choice of what we build: more churches or more penal institutions.

With about a dollar's worth of dime store drawing tools, Horton, in two and a half years, has opened church doors for Texans, Oklahomans and even New Mexicans.

Arichitect, evangelist, poet, carpenter, salesman, the 53-year-old former pastor of a Baptist church in Amarillo, Texas, has never owned a set of architect's tools. Yet he draws complete sets of plans from which standard blueprints are made and the buildings are constructed.

He has never had a course in architectural engineering; yet his hours of figuring and drawing in the school of experience have netted plans for nearly 1,000 Baptist churches.

In almost every church for which he designs a worship building, the results—in conversions, additions to the church, and increased influence of the church—confirm his conviction that attractive, roomy church buildings do make a difference.

Horton learned more than 29 years ago that "God is no

# THE ROCK

respecter of persons." It is not His will that country people worship in shacks, barns and dilapidated school houses.

Not only does Horton draw the plans for the desired structures; he makes possible the construction of a $20,000 building for about $8,000; of a $70,000 building for $25,000; and of even a $100,000 structure for as little as $55,000.

How does he do it?

For one thing, he saves on the plans themselves. A set of plans for a building with a capacity of, say, 180, is valued at about $300. A building accommodating 700 people would require plans worth about $6,000.

But actually they cost the church nothing, for Horton pays the small blueprint fee out of his own expense money.

When he has looked a situation over thoroughly, Horton presents his findings to the building committee or church.

"Sometimes I first find a few church members like cucumbers," he grins. "When cucumbers are first gathered in, you know, they are hard and brittle and have stickers on them—touchy; but after they are soaked in salt water for a few hours, they become soft and pliable and useful."

That "salt water" is Horton's salesmanship.

Rev. W. E. Norman, pastor of the Baptist Church in Edgewood, Texas, comments:

"I think that the 'selling job' was one of the real contributions Horton made to our building program here. I sincerely feel that we would still be meeting in an outmoded and inadequate frame building today had it not been for the splendid job he did in selling the church on the idea that they really could build a new and attractive house of worship if they wanted to."

If the members are not willing to begin a complete plant at once, Horton makes it possible for them to build an educational unit first, with proper assembly rooms to "double" as the sanctuary. This unit, of course, is permanent, but is constructed so that it can be added onto at the appointed time.

Once the church adopts the builder's ideas, the long tedious hours of drawing and figuring ensue. Included in the set of plans he prepares is an estimate of the entire cost of material and approximate cost for labor.

The second method Horton uses in saving money is in the materials. And he doesn't do it by using poor qualities.

All over the state of Texas he has established contacts with businessmen and has almost unanimously secured their cooperation in selling materials to churches at cost.

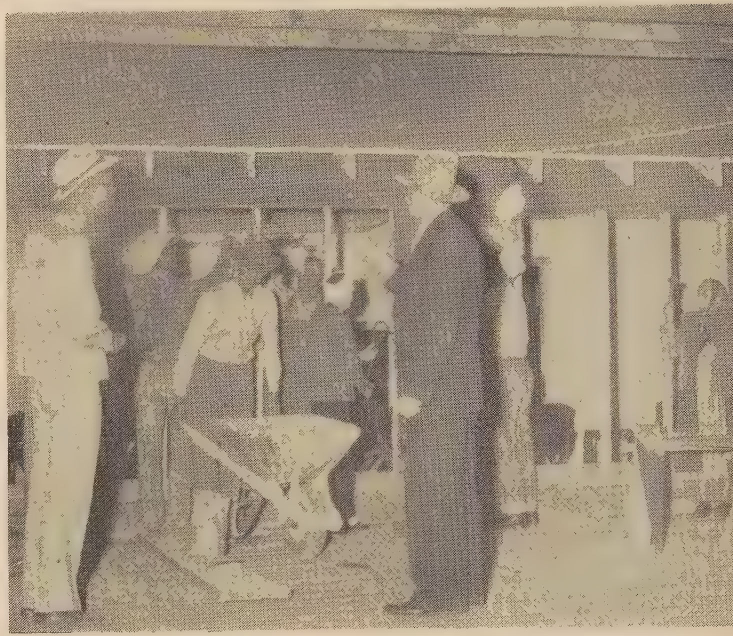
"I tell them they aren't supposed to make money from churches," he states, "and most of them agree."

Once the cooperation of businessmen is secured, it is up to the members to raise the building money.

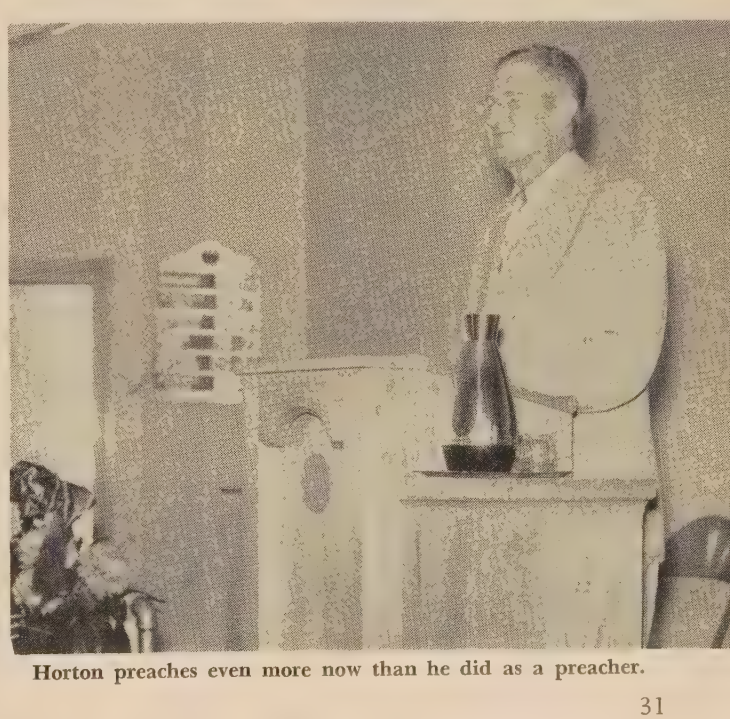
Plans drawn, materials priced, money raised, the church is on its way toward a new house of worship. And Horton has an answer to the next problem too; that of labor.

One of the best ways to develop Christian fellowship and loyalty to the church is by working together on the new building. Inevitably when man has put his own sweat into an effort, he cherishes the product with more loyalty and zeal. END

**Plans have already been figured for nearly 1,000 churches.**



**Working together on a new building develops loyalty.**



**Horton preaches even more now than he did as a preacher.**

The family altar is the fire of Christian life. This warmth cannot reach out unless it continues to burn brightly within.

# Revival Begins at Home

**When family altars are restored, churches are revitalized and a passion for souls is awakened, says Joe Darby.**

**by Leslie Flynn**

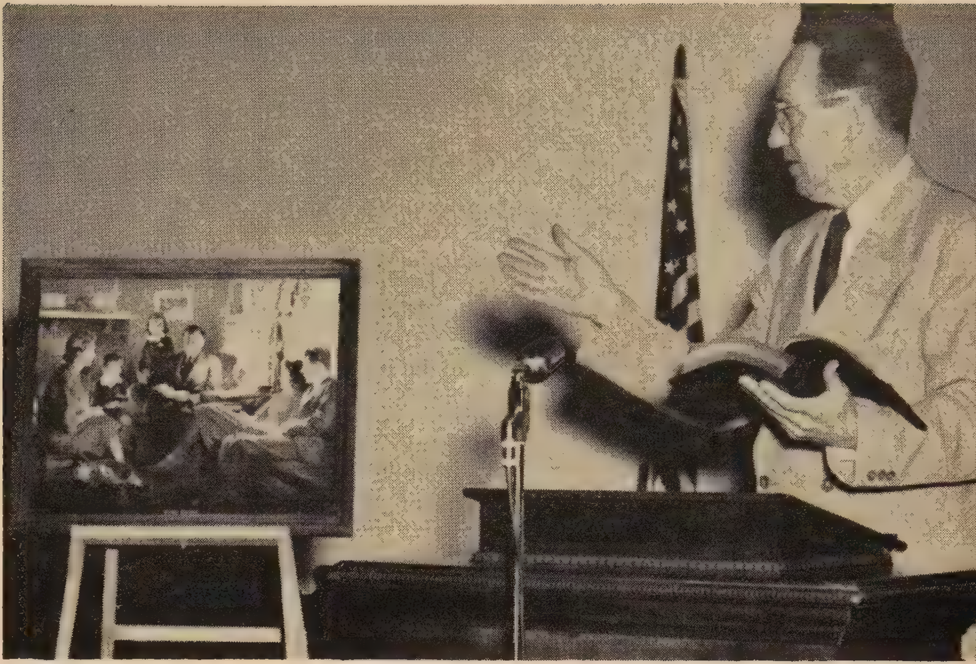
"LOOKS like they're headed for trouble!" This was the consensus of opinion in a western New York community concerning the wayward boys of a fine family which stood on the verge of separation.

Though the parents had become Christians two years before, things were going downgrade spiritually. The working mother had no time for family worship, neither was she urging her two teen-age sons to attend church.

Then came a special service in the church. A layman, representing the Christian Home League, pointed out the breakdown of home life in America and pleaded with his hearers to establish family altars. The parents signed the covenant. The mother made time for daily family devotions. Both boys have come around wonderfully. One is now in a Christian college, the other is looking forward to it. The enthusiastic father has since arranged several family altar services in nearby churches. A girl who knew the family well testified, "The family altar kept that family from breaking up!"

To reach just such homes as this and to enlist them in starting family altars, the Christian Home League came into existence in January, 1948. Aiming at five million family altars, CHL, with headquarters in Syracuse, N. Y., now has teams in 30 cities from New England to Wisconsin, trained to hold family altar church services. Some of the teams, such as in Saginaw, Mich., Detroit, Mich. and Buffalo, N. Y., have each held more than 50 services in the past two years.

Three questions are invariably asked in every service. The first two sadly indicate that our nation has lost nine out of every ten family altars in this past generation. When a typical Sunday morning congregation is questioned, "How many remember a mother and dad who brought you up around a family altar?" 50 per cent freely admit they were reared in such homes. When the same group is asked, "How many still practice family devotions in your home now?" only five per cent answer in the affirmative. Even some preachers shamefully admit their negligence.



**Col. J. A. Bryant received his vision for CHL while a chaplain. He discovered that soldiers who withstood evil came from homes that had a family altar.**

Significantly, results have been far-reaching. Not only have letters come to CHL telling of enrichment of life as the family has restored the family altar, but couples have been kept from divorce, churches from splitting and pastors from resigning what had seemed hopeless situations. On the positive side, churches have been revitalized, attendances increased, passion for souls revived and young people have launched out to study for Christian service.

In a large Wisconsin city the pastor was looking over the cards on which people had signed their names, promising to hold family altars. He exclaimed to the CHL speaker, who had just conducted the service, "Two families have signed up who had made up their minds that divorce was the only way out." Another CHL worker the same day had a similar experience in a church a few miles away. A druggist and wife who contemplated separation were kept together through the family altar service.

In another service in a northern church 90 per cent solemnly promised to have the family altar. After the service the pastor confessed, "Our church has been gripped by prayerlessness. Nothing seemed to break the coldness. My wife and I became so concerned with the church problems that we neglected to read God's Word ourselves. If we hadn't had this service this morning, we would have handed in our resignation!"

CHL likes to point out that no cheaper method of having revival can be found than by establishing family altars. It needs no new organization, for the CHL doesn't ask people to join any group, but works through the local church and pastor.

Christian Life

**1953 Project 3**

*Foster strong Christian family life.*

It begins at the grass-roots level by getting individuals to read the Bible and pray. No Bible and no prayer means no power and no revival. But family altars which gather people around the Bible to pray, the simplest and basic means to growth in the Christian life, result in zeal in the individual and revival in the church. No artificial outside stimulus is required to produce genuine spiritual fervor. One of CHL's mottoes: "We get old-fashioned revivals in the churches when we restore the old-fashioned prayer circle in the home."

Vision for the CHL was born in a Normandy foxhole. With bombs bursting around, Colonel James A. Bryant, then head chaplain of the famous Fighting Fourth Motorized Division, felt that if he didn't make a particular promise to God he wouldn't come back alive. The promise he made had been formulating in his mind for months. During his several years in the chaplaincy, he had noticed that soldiers stacked up in either of two groups. First, those who withstood temptations, especially off-camp allurements; and second, those who succumbed fast to temptations, many of whom came from professing Christian homes. From interviews he discovered a definite pattern. Those who withstood evil came from homes that had a family altar.

Realizing that the home has the most telling influence on a boy's life, he that day resolved that if God spared his life, he would return to America and give every dollar and every talent to help turn America back to daily family prayer.

Bit by bit he envisioned details of a coast-to-coast campaign to enlist five million family altars. On his return to the States, to provide a symbol for the campaign, he hired a noted Philadelphia artist to paint the picture of a real Christian family gathered at family worship and ordered thousands of reproductions at his own expense. But lack of a suitable medium to publicize and handle his plans kept him from launching his nation-wide program to any great degree. It was too big a task for one man.

About this time, Joel Darby, Syracuse clothing merchant and head of Book Fellowship International was trying to get Christian literature into American homes and launch visitation programs. This organization was then a year and a half old. Darby felt that his BFI wasn't accomplishing as much as it should and that the Lord must have something more for them to do. Hearing Bryant was to be in the area, knowing he was an expert in the field of visitation, but not knowing of his family altar program, Darby went to see him. There Bryant told Darby of his vision which needed an organization to carry it out, and Darby told Bryant of his organization which was looking for something more to do.

On Jan. 2, 1948, Bryant offered the CHL name, program and literature to the BFI, and the work was officially launched with the purpose of challenging American families to return to the old-fashioned family altar and to provide Christian literature for millions of homes.

Though CHL is a subsidiary of BFI, it has become its most important task. Bryant was elected executive director but because of his pastorate, has been able to devote only summer months to CHL work.

For several months the work went slowly, then it began to pick up momentum. Frederick Lindblad came to aid Darby. For three years he was tenor soloist with the Hollywood Haven of Rest quartet and broadcaster of "Your Quiet Hour" for five years over Pennsylvania and New York stations. Lindblad has developed a sort of Ted Malone approach in an imaginary radio skit which enhances the services he conducts. These two conducted most of the family altar services for the first year. Then they were joined by Edward Rubright who resigned his position as head foreman of plant number three of Easy Washing Machine Co. He too has gone from Wisconsin to New England to hold these services. He now combines CHL work with visitation for city-wide evangelistic campaigns.

Then Darby began to form teams. Worcester, Mass. was the first one. Among others were Bridgeport, Conn., Washington, D.C. (where the work is officially part of the Christian Business Men's Committee), Grand Rapids, Mich., Elyria, Ohio, and Williamsport, Penna. Seventeen teams meet weekly for prayer. Over 1,200 services have been held by all teams, averaging over 20 families per service signing up.

At first preachers were used to conduct the services but it was discovered that laymen who related what the family altar did for them packed a far bigger wallop than preachers. Darby himself had a remarkable testimony along this line.

Not long before he got into CHL work he and his wife stood over the hospital bed of their little girl whom doctors had given up. As they stood praying, they did a little introspection. They were so busy in Christian work that they began to neglect family worship. Then they remembered their promise made to God when married that God would be first in the home and His book honored there. By that hospital bed they promised the Lord they would reinstate that family altar. Doctors never did understand why the little girl made such a remarkable recovery.

Typical service begins with the story behind the movement, Colonel Bryant's foxhole promise, which is related as the speaker shows the *Family Worship* picture to the congregation. Then this picture is presented to the church. Afterwards, the speaker tells how the family altar has helped him, giving some simple, effective stories of how it has helped others as well. Then the usual questions are put to the congregation: "How many come from homes that knew a family altar; how many practice it now; how many will practice it." Cards are signed and collected, covenants later mailed to the pastor who takes them around to the various homes.

Reactions to the service are usually favorable. By far the majority exclaim, "Just what our country needs." Only three times have there been no visible results. A man who saw a CHL service in Calvary Baptist Church, New York, became so enthusiastic that in a year he spent $45 in nickels trying to book family altar services. He succeeded in arranging for 52 meetings. Now he's spending dimes since the telephone rate went up.

CHL was invited to come to a church which previously refused their invitation. "I'm curious," asked the speaker, "why you changed your mind."

"Because," replied the pastor, "when I gave the invitation the other Sunday night, down the aisle came the 17-year-old-son of one of our leading pillars. I explained the way of salvation and asked him to pray. He said he couldn't. I told him to pray like his mother or father did. Then he turned and looked into my eyes, 'Pastor, I never heard my mother or father pray in my life.'"

That night the pastor wept as he saw the leading people of his church among those who were not having regular family worship, but rejoiced when 90 per cent signed cards.

CHL meets the favor of many denominations. Calling on a pastor of a certain denomination in Buffalo, the CHL worker heard him reply, "Oh, yes I want a service. You've been officially endorsed by our denomination."

"Must be some mistake," said the worker.

(*Continued on page 82*)

# Twentieth Century Rome

### *by Edwin Raymond Anderson*

IT WAS 165 years ago, that a publication first appeared, which for today is often referred to as "the book which everyone intends to read, but never does." This is that monumental epic by Edward Gibbon, *The Decline and Fall of the Roman Empire.*

You probably say, "Why call attention to that? What have we in this 20th century to do with old Rome?"

The answer is, "Much in every stabbing, serious way!" For in more ways than we dare realize, we are fast on the downward way of becoming the 20th century Rome!

In his writing, Gibbon sets forth five primary reasons, or causes, for the catastrophic end of this great empire. I shall set forth these reasons, without comment. But I shall set them forth with a prediction. I shall say that, as you read these reasons, you will not see the old Rome at all, but feel them to be an amazing and accurate analysis of our land today. Here are sharp, flaming arrows directed to the very heart of America!

1. The rapid increase of divorce and the undermining of the sanctity of the home.
2. The spiraling rise of higher and higher taxes and the spending of public money for free bread and circuses.
3. The mad craze for pleasure and the brutalizing of sports in every imaginable manner.
4. The building of gigantic armaments and the failure to realize that the real enemy lay within the gates in the moral decay of the people.
5. The decay of religion and the fading of faith into mere form, thus becoming too impotent to serve as a guide to the people.

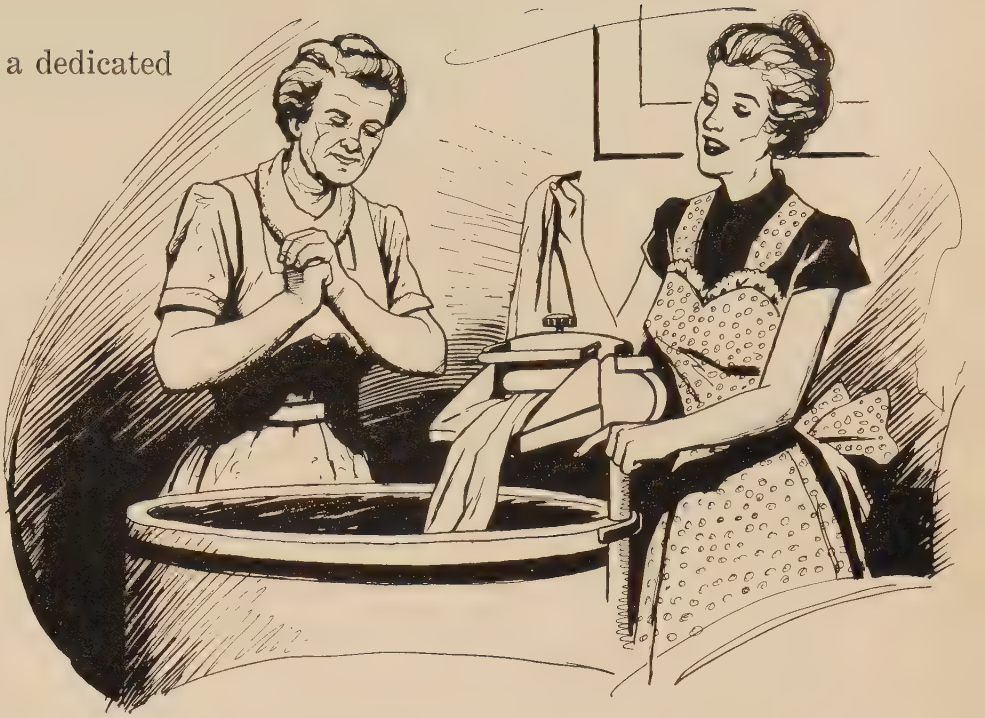
If this is applied to our country, then earnest prayer for revival, restoration and recovery is certainly needed.

Who can tell? Perhaps even now, in this mad, late hour, we may avoid becoming the "full bloom" of a 20th century Rome, and spare another Gibbon the task of chronicling our decline and fall.

Just another day! Instead of a dedicated
24 hours it seemed to be . . .

# The Lost Birthday

### by Edith M. Scarboro



*"I hate to bother you . . . but my washer got stuck."*

HERE she was, thought Maggie Burnside ironically, zooming along in a screaming-siren ambulance, on her 45th birthday—the birthday she had dedicated to the Lord and the winning of a soul.

"Maggie," Celia was whispering, her face twisted with pain, "Maggie—I'm not *scared* when you're with me. Say a verse . . ."

Maggie squeezed Celia's hand. "'Lo, I am with you alway . . .'" Slowly Celia's eyes closed.

Poor Celia. Not old, but she would never be up again. Her emergency trips to and from the hospital were more frequent now—and one day she wouldn't come back.

Maggie's watch said 8 a.m. She would have been on the road to Greenville by now if Celia hadn't sent for her. The town-wide Salvation Campaign would cover all of Greenville today. They had solicited Christian workers. "Win a soul today," they challenged. Though a good hundred miles away, Maggie had felt a magnetic tug.

"Why am I delayed?" she fretted. How she had prayed all this past week that the Lord would use this day, since she had suddenly and definitely planned it! Her husband would be away at his fall insurance conference.

Oh, to think of winning one particular soul to life eternal! Surely it was God's will that she go to Greenville *today*—while the harvest was ripe.

Of course, every day was the Lord's Maggie felt. And as Paul said, she was willing to "spend and be spent" for others. But somehow she didn't seem to accomplish enough that was really vital.

Maggie checked her racing thoughts along with the subsiding of the siren. She presented the card at the desk and got Celia into "emergency."

"She needs injections and blood—at once," thundered Dr. Tippitt, simultaneously giving orders to the nurse.

A little later, Maggie smiled comfortingly down at Celia. "You can go home soon, honey."

"Please read," begged Celia, weakly.

Maggie took her Bible from under her arm and read, slowly and clearly, "'But the just shall live by his faith.' You know, honey," she confided, "I thank God every day that you found God last month. So glad you quit trying to save yourself and finally believed that promise, 'But as many as received him, to them gave he power to become the sons of God.' It was really simple, wasn't it?"

Celia nodded, her eyes shining. But the woman in the next bed groaned and turned her face to the wall.

Later, with Celia temporarily safe back home, Maggie dashed. If she hurried, she could still make Greenville by noon. She knew just where to report for the canvass. *One soul for eternity!*

As she ran up the steps the telephone was ringing furiously. *Nothing unusual about that,* she thought. Of course, she hadn't mentioned her birthday to anyone lately.

*"Oh, Lord,"* she was praying, *"if this delays me, keep me calm, and give me one soul for Your glory. You said to go out into the highways and hedges."*

"Hey, Maggie!" cried the voice at the other end. "Listen. Mark, Jr. cut his hand. He can't work today. So he'll study for his assembly devotional. Can't you please find him some scriptures on *God's Call to Youth?*"

"Well . . . Yes," promised Maggie. "I can find something in a few minutes and call you back. Okay?"

Oh, dear! She couldn't say no to a thing like that. But why couldn't it have been tomorrow instead of today?

Eleven o'clock! Well, young Mark had his scriptures. Certainly he needed all the encouragement he could get. Nowadays young people . . .

Maggie fingered her mail hurriedly. Cards from the children—and a couple of gifts. They would have to wait. She'd just read this one post card from her baby girl.

"Please, Mom, sit down and write me *right now,*" it said. "I'm so blue."

Poor dear, sympathized Maggie, so far away for the first time in her life. She must write her just a few lines and tell her to lean on the Master for comfort in her trouble. She sent up a little prayer and dashed off a note and a verse. She could make up the lost time by skipping lunch.

*Hurry, Maggie,* she prodded herself. *It's still not too late. Guide me, dear Lord.* The porch door creaked.

"Maggie?"

"Yes. Oh, come in, Anna." Don't let Anna see her hat. She must favor Anna. Anna wasn't a Christian. Maybe some day—if she could only prove to Anna that not all Christians were hypocrites.

(Continued on page 63)

# For the time of your life

## join Wendell Loveless on CHRISTIAN LIFE'S Bible Study Ocean Cruise to ALASKA

June 19 — July 9

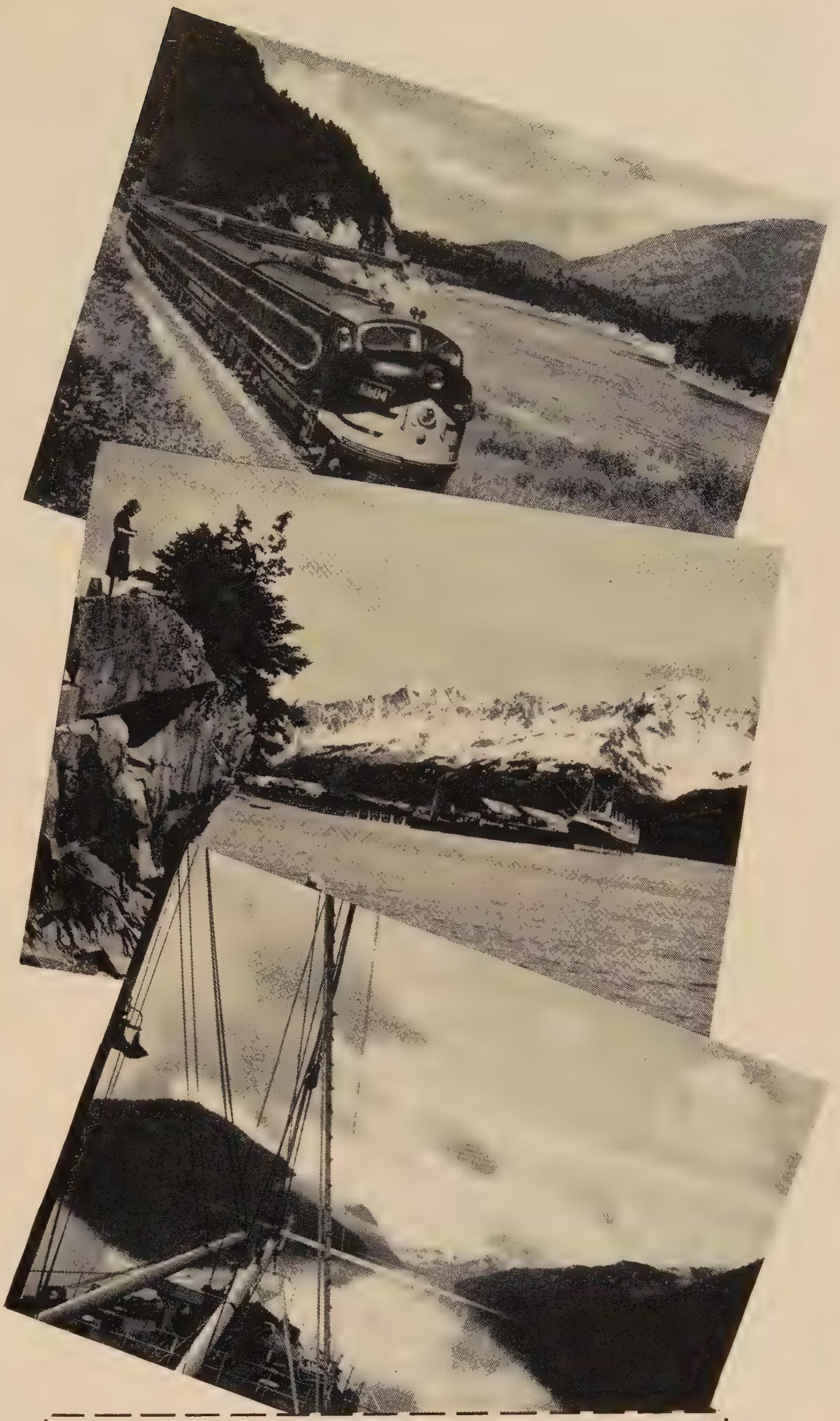
**Visit missionary stations en route.**
**You'll go by Northern Pacific Railroad between Chicago and Seattle—Seattle to Alaska and return by S. S. Alaska.**

You will revel in rich Bible study and song fests led by CHRISTIAN LIFE'S popular editor, Wendell P. Loveless. You will talk first hand with missionaries in backwoods Alaskan posts—All this is yours plus never-to-be-forgotten sights in God's wonderland of mountains, lakes and streams. And remember, you'll enjoy fellowship with other Christians for twenty-one wonderful days under the direction of one of America's favorite Bible conference speakers, gospel song composer and well-known radio personality.

You'll sail the world famous "Inside Passage" —waterways banked with towering peaks and timbered shorelines. You'll stop in bustling modern ports with time to visit historical points of interest.

Imagine—in the quiet leisurely hours between these thrilling experiences, to be able to "dwell" in the Word of God with a truly profound Bible teacher. You will receive a blessing that will make you richer throughout the rest of your life.

# *Some of the Points you'll visit—*



**YELLOWSTONE**

A 50 mile side trip takes you up Gardiner Canyon along the Yellowstone river to "Old Faithful," one of the great wonders of the world.

**KETCHIKAN**

Alaska's "first city." See "forest" of totem poles—a "picnic" for a camera fan.

**JUNEAU**

Alaska's capital. Visit beautiful Mendenhall glacier eight miles from city. Sightseeing busses operate while ship is in port.

**CORDOVA**

Colorful fishing center and well known in stories of the romance of Alaska.

**SEWARD**

Terminus of Alaska Railroad which leads to Anchorage and Fairbanks—principal port of southwestern Alaska.

RESERVATIONS must be made before APRIL 10, 1953 to assure you of the best accommodations possible.

**Room for 50**
**Reservations only!**

**ONLY $630***
**per person complete**
(Two persons in a compartment)

Two persons in drawing room.....$660 each
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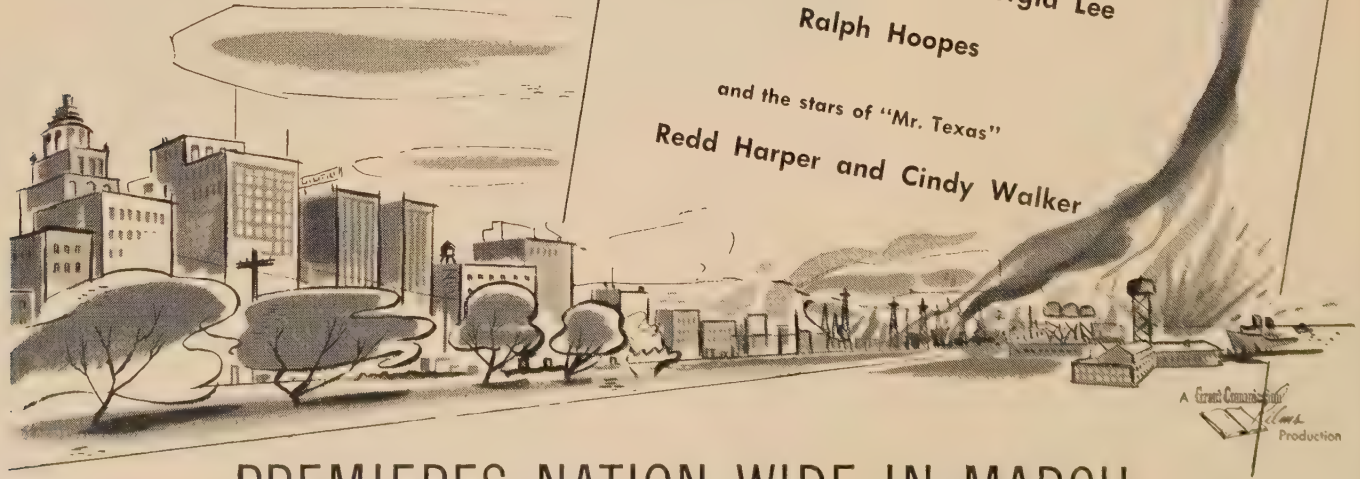

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## WORLD

# Black Uprising in Kenya

### Mau Mau Terror Continues

NINE KIKUYU TRIBESMEN have been ordered to stand trial before the Kenya Supreme Court in connection with the murder of a native lay preacher of the African Inland Mission.

This was one of the latest developments in the reign of terror which threatens missionary advance in the important British crown colony of Kenya.

Behind the front of rising nationalism there was growing evidence that Communist pressure has fomented the black man's discontent with the status quo of British colonialism.

The AIM native preacher was found dead last October with his head, arms and legs hacked off. Colonial authorities credited his murder to the secret Mau Mau society which has been especially active in Leshau where Kibunja had lived.

A personal symbol of the anti-white, anti-colonial and anti-Christ native attitude is Jomo Kenyatta, Kenya's most influential African leader now on trial as the top figure in the Mau Mau terrorism.

Kenyatta, according to *Time* magazine, spent the '30s in Moscow as a student guest of the Kremlin.

Dr. Harold Brewster, medical secretary of the Methodist Board of Missions, who has just returned from an African tour, believes Africa is ripe for a rapid growth of Communism.

"Communism," he declared, "has not gotten far as yet but everywhere I went its underground activities were sensed and observers expected it to be a real factor in the near future."

Dr. L. K. Anderson, Presbyterian missionary, made this observation: "The Christian church is being put in a very difficult position by this maneuver of the Communists because it makes it hard to denounce Communism without being interpreted as opposing the natural desire of educated young Africans for advancement and as standing for defense of the status quo."

A Pentecostal missionary, T. Johnson, described a secret oath-taking ceremony held by the Mau Maus about 100 yards from their back garden.

"The dear African saints are in panic," he writes. "If they denounce the Mau Mau, they will pay with their lives, therefore they do not know what to do. Already 37 Africans have been murdered for speaking against this society."

Rev. H. A. Evan Hopkins, provost of the Anglican Cathedral of Nairobi, says "the people to be sorry for are the loyal Africans, especially the Christians, who quite literally have to face the choice between disloyalty and death."

One interesting by-product of the racial tension and terrorism is the sharp climb in church attendance. Native Christians apparently are turning to the churches for comfort and reassurance.

But the end was not yet in sight for the fearful disturbances of the land. Christians might well pray for fellow believers.

# Korean Pastor Slain in Brawl

### U.S. Soldiers Called Assailants

**LATE BULLETIN—This news item appearing in U.S. newspapers and magazines last month was first released by *Christian Life*. Had it not been for alert reporting on the part of Donald E. Hoke, chief of *Christian Life* Far-Eastern news bureau, the regrettable incident might have gone unnoticed. As a result of the *Christian Life* story, the U.S. Army men involved are now being held and the incident fully investigated.**

U.S. ARMY AUTHORITIES were investigating the mysterious fatal beating of one of Korea's nationally known Christian leaders in a street brawl in Pyong Taek on Dec. 6.

Victim of a brutal assault perpetrated allegedly by a white U.S. Army lieutenant and three Negro GI's under his command is Pastor Wha-Il Pang, secretary of the National Christian Council, top Protestant organization in Korea.

Pang left his thriving refugee church near Pusan, where he has been witnessing to thousands of displaced North Koreans, to visit his younger brother, who has been working as labor boss in a U.S. Army camp. Arriving in Pyong Taek, a small town north of Taejon, in the evening, Pang found that his brother was not at home. The Christian retired early, expecting to see his brother in the morning.

At midnight Pastor Pang was awakened by rude shouts outside. He ran out of the house to discover his sister-in-law being insulted by four drunken American soldiers, according to a story pieced together by witnesses. Pastor Pang was seized by the soldiers, it was stated, even though neighbors shouted that he was not the man they were seeking.

With the lieutenant reportedly taking the lead, the soldiers beat the clergyman insensible with their revolvers, it was reported. When he revived a bit and tried to crawl away, they kicked him again into unconsciousness, this correspondent was informed.

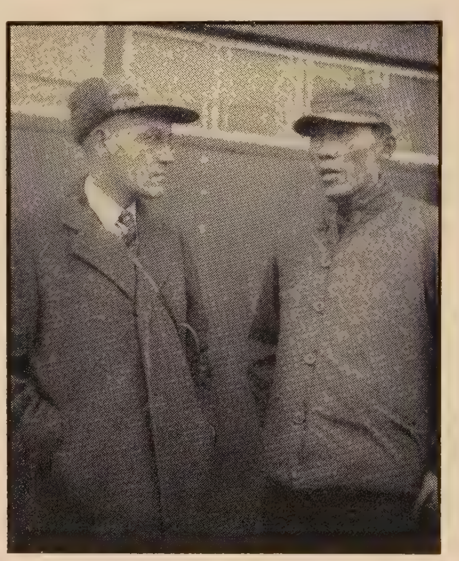
Later the Americans picked up the badly injured Korean and conveyed him to the Army hospital, stating he was a thief they had caught in the streets.

A chaplain intervened the next day and Pastor Pang was flown to the Navy hospital ship *Repose* at Inchon. But Pang died Dec. 10, without regaining consciousness. Army authorities at first seemed to be indifferent, but by Dec. 15 the lieutenant, whose identity was not revealed, was confined to his base.

Meanwhile, the death of Pang brought grief to the Christians of Korea as the news grapevined overnight across the country. Missionaries were apprehensive of the reaction in the church, possibly against Americans. Many thought that unless swift Army investigation and punishment was undertaken, the incident would cause another loss of face for the U.S.—and missions—in the Far East.

Speculation as to the reason for the brutality brought to light the possible theory that the Americans had mistaken Pastor Pang for his younger brother, who, it was stated had refused to share graft with the American officer in connection with a coveted garbage disposal contract at the military base.

It was tragically ironical that Pastor Pang had survived two and a half years of Japanese imprisonment and torture for refusing to bow to the Shinto shrines during World War II. Those unforgettable days of horror had left its mark on his family. His wife had been rendered mentally incompetent by the suffering and fear.



U.S. Missionary, Younger Pang
*Justice demanded swift retribution*

Then the Communists began their persecution north of the 38th parallel in 1948. Seeing his ministry in North Korea was again thwarted and his life imperiled, Pastor Pang fled with his sick wife and children to the south to begin his labors for God anew.

Thus it appeared that where Japanese and Communistic persecution had failed to still a great voice for God, soldiers in U.S. Army uniforms had succeeded.

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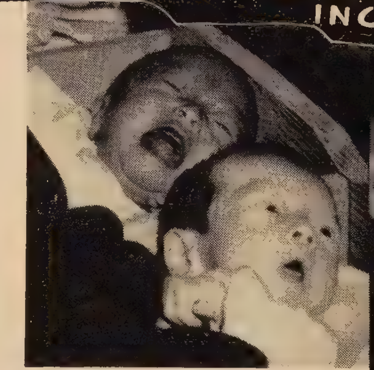

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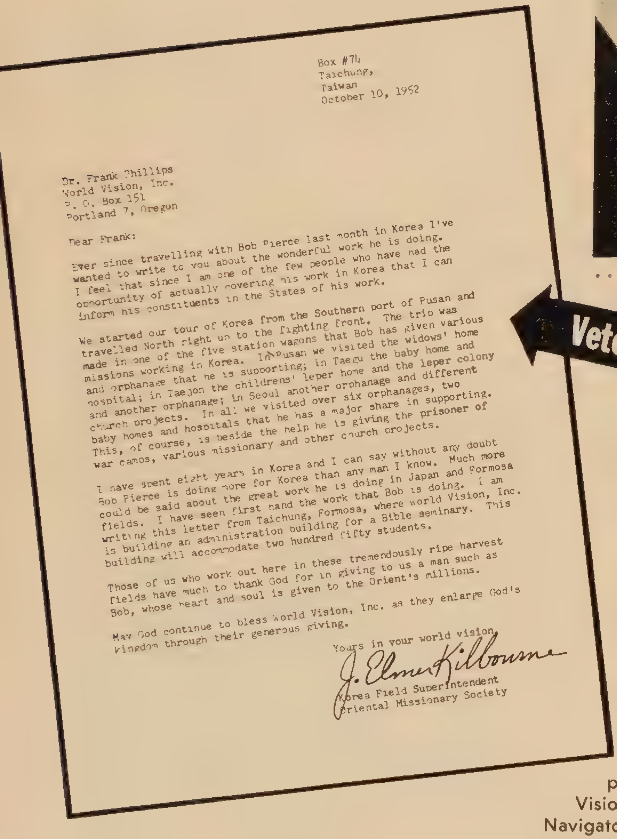
## Veteran Missionaries Say . . .



Box #74
Taichung,
Taiwan
October 10, 1952

Dr. Frank Phillips
World Vision, Inc.
P. O. Box 151
Portland 7, Oregon

Dear Frank:

Ever since travelling with Bob Pierce last month in Korea I've wanted to write to you about the wonderful work he is doing. I feel that since I am one of the few people who have had the opportunity of actually covering his work in Korea that I can inform his constituents in the States of his work.

We started our tour of Korea from the Southern port of Pusan and travelled North right up to the fighting front. The trip was made in one of the five station wagons that Bob has given various missions working in Korea. In Pusan we visited the widows' home and orphanage that he is supporting; in Taegu the baby home and hospital; in Taejon the childrens' leper home and the leper colony and another orphanage; in Seoul another orphanage and different church projects. In all we visited over six orphanages, two baby homes and hospitals that he has a major share in supporting. This, of course, is beside the help he is giving the prisoner of war camps, various missionary and other church projects.

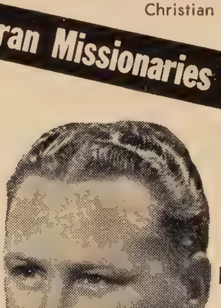
I have spent eight years in Korea and I can say without any doubt Bob Pierce is doing more for Korea than any man I know. Much more could be said about the great work he is doing in Japan and Formosa fields. I have seen first hand the work that Bob is doing. I am writing this letter from Taichung, Formosa, where World Vision, Inc. is building an administration building for a Bible seminary. This building will accommodate two hundred fifty students.

Those of us who work out here in these tremendously ripe harvest fields have much to thank God for in giving to us a man such as Bob, whose heart and soul is given to the Orient's millions.

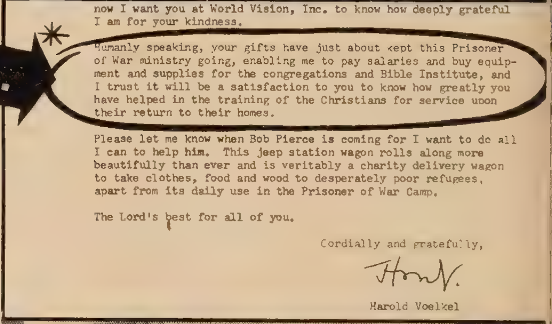
May God continue to bless World Vision, Inc. as they enlarge God's kingdom through their generous giving.

Yours in your world vision,

J. Elmer Kilbourne
Korea Field Superintendent
Oriental Missionary Society



**DR. BOB PIERCE**



now I want you at World Vision, Inc. to know how deeply grateful I am for your kindness.

* Humanly speaking, your gifts have just about kept this Prisoner of War ministry going, enabling me to pay salaries and buy equipment and supplies for the congregations and Bible Institute, and I trust it will be a satisfaction to you to know how greatly you have helped in the training of the Christians for service upon their return to their homes.

Please let me know when Bob Pierce is coming for I want to do all I can to help him. This jeep station wagon rolls along more beautifully than ever and is veritably a charity delivery wagon to take clothes, food and wood to desperately poor refugees, apart from its daily use in the Prisoner of War Camp.

The Lord's best for all of you.

Cordially and gratefully,

Harold Voelkel

Here are two of the many projects financed by World Vision. Above right, YFCI and Navigators Headquarters Building, Tokyo; Lower right, one of the many missionary station wagons.

**. . . . (a) A vision which has become thrilling reality! Pictured on this page are emergency projects—each of which has already received thousands of dollars through World Vision, Inc.**

**. . . . (b) A dynamic soul winning program of systematic support channeled through reputable, evangelical missionaries in crisis areas.**

**. . . . (c) On mission fields around the world are young people whom God called through World Vision Motion Pictures and the preaching ministry.**

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**"World Vision News": Korea Edition**

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**Dr. FRANK C. PHILLIPS**
**402 LOYALTY BLDG., PORTLAND, OREGON**

# Dots on Map Come to Life

### by Margery Williams Terpstra

THE Micronesian Islands. I wrote the words in my notes along with 150 other students in a class in general anthropology. I was attending a Christian college and, like many others in the room, was looking forward to missionary service.

How surprised I would have been then, if the Lord had unrolled the plans of my life and revealed to me that in five years I would be on my way to serve Him, with my husband on a beautiful little green island in the middle of the mighty Pacific Ocean.

However, I realize that to the rest of the world we are living in a rather obscure and relatively unimportant place. Not long ago a former college roommate wrote, "Where are you anyway? I've searched all my maps in vain."

Micronesia includes the Marshalls, Carolines and the Marianas. The only island in these groups which is not a part of the Trust Territory is Guam, in the Marianas. However, the name of Guam is better known than most of the islands and helps to identify their location in the Pacific between Hawaii and the Philippines. In all there are over 2,000 islands with 50,000 Micronesians. The islanders, whose homes are spread across three million square miles of water, have many differences in language, dress and customs. But to all, outrigger canoes, copra and coral are familiar objects.

The islands have been under the domination of foreign flags for many years. In the early days following their discovery Spain ruled, but in places where Protestant missionaries had already worked, they were more respected by the natives than were the Spanish government officials. The Spanish influence is still seen in the Marianas where the majority of the people is Catholic. However, after many uprisings in the Carolines, an embarrassed Spain was happy to sell them to Germany in 1899.

After the first World War, the islands became Japanese mandates and remained under Japanese control until taken from Japan by U. S. forces at Kwajalein, (Marshalls), Saipan (Marianas) and Peleliu (Palaus, Western Carolines).

In 1946 the United Nations placed them under U. S. trusteeship. The U. S. Navy provided the civil administration for the area until July, 1951, when the Department of the Interior took over.

Mission work in this part of the world began in the year 1852, when a little band of six American and five Hawaiian missionaries landed on Kusaie, Eastern Carolines. They were sent out by the American Board of Commissioners for Foreign Missions and the Hawaiian Evangelical Association. During the almost 100 years of mission work, the islands have been served by American, German and Japanese missionaries.

At present the work is under the ABCFM in the Carolines and the Marshalls. A Baptist group has missionaries in the Marianas. The missionaries on the field today are few and far between. The islands farthest west are the Palaus, in the Western Carolines. Stationed here are Mr. and Mrs. Wilhelm Fey, German missionaries sent out 17 years ago by the Libenzell Mission and supported jointly by that group and the American Board.

Over a thousand miles of ocean roll between this outpost and the more centrally situated Truk station.

A few hours by plane or a few days by ship bring us to the Carolines, Ponape. Mr. Chet Terpstra, his family and Miss Lela Morgan comprise the personnel.

The islanders have many differences in language, dress and customs.

The last station in the Carolines is Kusaie, where the work began 100 years ago and now Miss Lucy Lanktree carries on the school.

The work of the missionary in this part of the Lord's vineyard is varied and runs the occupational gamut from planing lumber and mixing cement, to designing and overseeing the work on new mission buildings.

Mission schools conducted throughout Micronesia range in level from elementary to the proposed Pastors' Training School scheduled to open on Ponape this year. Churches are numerous and it is the missionaries' task to supervise them and provide refresher courses for native pastors. Each missionary is also responsible for the churches and people located on the outside islands within his area. For the most part these are low coral islands, off the regular path of commerce, and are touched by ships about four times a year. Unfortunately, the missionary is usually only able to visit these spots once or twice a year to minister to the people.

And what are the needs of these brown-skinned, half-touched-by-civilization natives? Of course, they are spiritual needs. When the missionaries arrived on Kusaie, they carried a letter from King Kamehameha of Hawaii encouraging the natives to become Christians. Here, as in many parts of the world, when a chief received the missionaries or became a Christian, large groups of his subjects followed his example. Some followed with real conviction but others apparently with a lack of true conversion.

Perhaps because of this, much of the church life has become form with emphasis placed on order of worship rather than condition of heart. On the part of many who profess faith, there are numerous temptations and discouraging failures. Therefore, the pressing need is for evangelism.

These simple folk have known many transitions as they have passed from hand to hand among nations. Today they are once again being molded by an outside influence. Americanization is beginning to be evidenced. In the early days, Americans meant missionaries bringing the message of salvation. The two are no longer synonymous. American movies with their "western thrillers" and sordid love life are reflected in the "bang-bang" play of youngsters and the attempts at ballroom dancing on the part of their older brothers and sisters.

The Navy's withdrawal from the Trust Territory opened a number of good paying jobs to civilians. We regret that we did not do something to encourage Christian laymen to make application for them. Many of the positions, from the new High Commissioner to ordinary workers, are now filled by Mormons.

And so the work of Christ is carried on in this obscure position of His vineyard—hundreds of little islands sprinkled across the Pacific. To many they are unimportant, unknown; but to us exceedingly beautiful and inhabited by precious souls.

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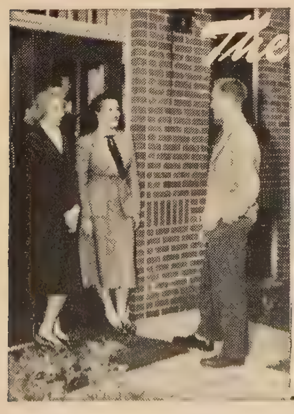

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### *Freedom or Noose in Egypt*

A WARNING that anyone who attempts to attack a church, synagogue or mosque will be tried for high treason was voiced at Cairo, Egypt, in an official announcement of General Mohammed Naguib's government. The penalty for treason is hanging.

The warning followed widespread rumors, apparently started by enemies of the present government, that some churches in the provinces had been burned down and desecrated.

Labeling such rumors "completely unfounded," an official government spokesman said that "any attempt to cause sectarian dissension will be suppressed.

"There is no distinction whatsoever between Moslem, Christian, or Jew," he stressed. "For their faiths, they are responsible to the Almighty alone. For their deeds, they are responsible before the law."

Missionary observers indicated that the latest official pronouncement confirmed earlier statements that the Naguib government was sincerely working to establish religious freedom in Egypt.

### *Italy OK's R.C. Church Grant*

A BILL APPROPRIATING about $12 million to build new Roman Catholic churches and parish houses in Italy has been passed by the Italian Senate and forwarded to the Chamber of Deputies for action.

Observers indicated that the bill's chances of approval by the Chamber were good because the Christian Democrats, Roman Catholic party, have a majority in the lower house.

Opponents of the hotly fought bill argued that neither the Italian constitution nor the 1929 Concordat with the Vatican contemplated the building of new churches with state funds.

Christian Democrat senators defended the measure on the grounds that Italians are overwhelmingly Roman Catholic and therefore entitled to have churches built wherever needed. The defeated amendments include one to set aside a small percentage of the appropriation for the building of non-Catholic churches.

Criticism of the bill was voiced by the Rev. Manfredi Ronchi, Baptist pastor and president of the Federal Council of Italian Evangelical Churches.

STEWARDESS VOLDEN, ENGSTROM
*For Japan: saturation evangelism*

JESUS'
BLOOD CLEANSES
FROM EVERY SIN

*A week-long Bible conference and open house ceremonies followed the dedication of the new headquarters of Theodore H. Epp's Back to the Bible Broadcast in downtown Lincoln, Neb. The broadcast which now reaches people in all 48 states and in many other lands is released by more than* 100 *stations. Starting out as a one-man operator* 13 *years ago, Epp now is aided by a staff of* 165.

"It is unjust that the Italian State should undertake to pay this sum to build new Catholic churches," he said, "while, at the same time, it hampers or prohibits the opening of evangelical churches which already exist and were built with money spontaneously offered by the faithful."

No one mentioned the millions of dollars poured into Italy by the U.S. to bolster the tottering economy of a nation that opposed America in World War II. Evangelical observers felt that the $12 million sought for appropriation was in reality supplied by American taxpayers.

### Tokyo Congress

PLANS FOR 50 simultaneous evangelistic campaigns throughout Japan after the sixth Congress on Evangelism in Tokyo were laid as Ted W. Engstrom, Youth for Christ International executive director, met with YFC leaders, missionary leaders and Japanese pastors and laymen in Tokyo.

The Congress, scheduled for Aug. 9 to 16 in Tokyo, will be highlighted by the new YFC policy of "saturation evangelism" in one country at a time.

A football stadium seating 50,000 people has been reserved for a final mass meeting of the Congress.

### Reds in Indonesia

COMMUNISM is the sharpest thorn in the side of Chinese Christian development in Indonesia, a Protestant leader in Jakarta declares.

Dr. Pouw Ie Gan, secretary of the Council of Chinese Protestant Churches in Indonesia, says the Reds are seeking to separate the Christians from the church.

The Communists have succeeded in weaning about 40 per cent of the non-Christian children from Chinese Sunday schools, he revealed.

About 70 per cent of the Chinese schools in Indonesia are Communist, according to the Council secretary. The schools seem to be well supplied with funds, while Christian schools, taken over from the Dutch, are struggling against poverty, inadequate buildings and a lack of teachers.

The theologian said that the Indonesian Ministry of Religion had shown no discrimination against Christians in this predominantly Moslem country.

About 30,000 of Indonesia's 2,000,000 Chinese are Christians. There are 150 Christian schools and a "large number" of Sunday schools.

Indonesian Chinese, 70 per cent of whom were born in Indonesia, have not realized the extent of the danger from Communism, Pouw said.

### Spain Jails Christian Pair

THE PASTOR of a Protestant chapel at Medina del Campo and his wife were arrested in November while giving religious instruction to a class of ten children there, according to word relayed from Madrid.

Rev. Felix Pradales, pastor of a Spanish Christian Mission chapel and his wife, Donna Maria Abrodos, were taken to police headquarters in Valladolid and fined about $25 each.

Senor Pradales, who works at a secular job to support his family and help maintain his mission, was able to pay his own fine and be free to report to work the following morning, the report said. However, he did not have enough cash to cover his wife's fine and she was sentenced to serve fifteen days.

Meanwhile, a high prelate of the Spanish church declared in Washington that conflicts between Protestants and Roman Catholics in Spain were greatly exaggerated. He attributed the incidents as only "occasional" outbursts of some "fools and madcaps."

Bishop Angel Herrera y Oria of Malaga said Spain has "more freedom than appears to the outside world," and Protestants there are free to worship as they choose.

But 400 Protestant ministers and laymen have asked the President to withhold finan-

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And don't forget about our new book on Hebrews** by Walter Wright, Los Angeles C.P.A. It is highly recommended.

Ken Taylor

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cial aid from Spain until "discriminations" against Spanish Protestants are eliminated. Many nationally prominent clergymen were included in the list.

## ▶ RADIO & TV

### *TIFC Trys Strategy*

EXPERIMENTING with a new strategy in missionary radio, station TIFC in Costa Rica now is operating from the first unit of its new building.

The new strategy, according to Phil Smith, chief technician of the Latin America Mission station, is aimed at reaching more unconverted listeners with the Gospel. Top quality music will be used to interest a large audience to tune in TIFC. Then at irregular intervals, the schedule varying each day, gospel programs will be broadcast.

## ▶ NATIONAL

### *Fight Liquor Advertising*

A RESOLUTION calling upon Congress to ban interstate alcoholic beverage advertising was adopted by the National Temperance League at its recent biennial convention in Flint, Mich.

Some 100 delegates elected Dr. Duke McCall, 39-year-old president of the Southern Baptist Theological Seminary, president of the League. McCall predicted that prohibition would return to the U.S. "when to the masses there comes an understanding of the menace of alcohol."

Dr. Sam Morris of San Antonio said the only way to control the liquor traffic was to "screw down the faucet" with prohibition.

Gil Dodds, world indoor mile champion and track coach at Wheaton College, said, "Let's put another Eighteenth Amendment back on the books."

### *Call for Chaplains*

MAJOR GENERAL IVAN L. BENNETT, Army chief of chaplains, told members of the Southern Baptist Convention executive committee there is need for hundreds of young chaplains in all branches of the service.

He stressed the need for young ministers to enter the service to provide for the men in combat areas. "Older men do not have the physical stamina to take it," Bennett said. "Young men who are to be pastors of churches will do themselves and their members a service by serving in the armed forces for a period of time."

Bennett pointed out that 71 per cent of the students now attending associated seminaries in the U.S. have served in the armed forces. He pointed to this fact as an indication of what the chaplains have been able to do.

### *Church Giving Hits Peak*

CONTRIBUTIONS to 47 U.S. Protestant and Eastern Orthodox communions reached a record total of $1,286,633,160 for all purposes in the last year.

This was reported by Dr. T. K. Thompson, executive secretary of the Joint Department of Stewardship and Benevolence of the National Council of Churches.

The figure indicated a gain of 10.3 per cent over the previous 12-month period.

**NEEDED CWI HELP**

The story "Boardinghouse Thief" which appeared in the February issue of CHRISTIAN LIFE Magazine was written by Mrs. Edith Scarboro of Miami, Florida, a graduate of three CWI courses: BCW, CMW and CF. After finishing the fiction course and learning that her story was to be published, she wrote, "Thank you for the diploma. I know I couldn't have written a salable story without your instruction. I enjoyed each lesson immensely and profited from it."

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"I am enclosing my final payment on the course. This is money I have earned by writing. . . . I am so thankful to have the chance to study with you. I am really elated to pay my way from writing earnings." Cora Beerbower, Edgerton, Ohio. grad. BCW, enrollee CMW

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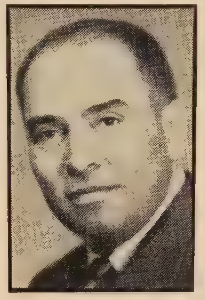
Among the larger amounts included in the total giving was the $268,623,814 contributed by members of The Methodist Church; $222,838,109 by members of the Southern Baptist Convention; and $112,841,865 by members of the Presbyterian Church, U.S.A.

On a per capita basis the Free Methodist Church led all denominations with an average annual contribution of $194.79 per member. Close behind were the Seventh Day Adventists, $157.80; Wesleyan Methodists, $142.21; Brethren in Christ, $124.31; and Church of the Nazarene, $111.76.

### *Plea for Prophetic Teaching*

A MANIFESTO urging upon Christian churches of the U.S. and other lands a re-emphasis on eschatology in the light of trends clearly evident in the international scene today was adopted by the First International Congress on Prophecy held in November in Manhattan's Calvary Baptist Church.



APPELMAN

Sponsored by the American Association for Jewish Evangelism, the Congress attracted delegates from all parts of the United States, Canada and from abroad. Altogether some 51 sessions were conducted by more than 30 of the world's leading students of Bible prophecy. Dr. Hyman J. Appelman, president of the AAJE and an internationally famed evangelist, addressed the final service of the Congress.

During the course of the Congress a cablegram was sent to Israel's premier, Ben Gurion, expressing sympathy over the death of Chaim Weisman, first president of Israel.

### *Seek Million New Scholars*

SOUTHERN BAPTISTS will have as their objective for 1954 a net Sunday school enrollment in the 28,000 churches of the convention of a million more persons.

With the slogan in mind, "A Million More in '54," Sunday school secretaries from 22 states gathered recently in Nashville to learn about plans for the gigantic development move.

Dr. J. N. Barnette, secretary of the Sunday School Department, stated that the recent net gain in Baptist Sunday schools had been about 300,000 annually. Estimated total attendance in all Southern Baptist schools for this year was 5,500,000.

Half the goal of a million new pupils can be enlisted through vacation Bible schools, Dr. Homer L. Grice, secretary of the Vacation school department, declared.

## ▸ PRESS

### *Bible Battle Still Rages*

WHILE THE CONTROVERSY over the new Revised Standard Version of the Bible waxed in intensity, sales of the volume had soared to 1,600,000 at the beginning of December, according to the publishers, Thomas Nelson & Sons of New York.

Ironically, for several weeks the new version of the Bible was second on the best-seller list, being topped by *Tallulah,* biography of an actress.

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*V. Alex Bills (extreme right), field director of the Christian Radio Mission, pictured with the entire program staff of "This Is Life," which is beamed from the powerful transmitter of Japanese radio station NJB-JOOR in Osaka each Sunday morning. Bills, whose U.S. headquarters is located in Amarillo, Texas, offers two Bible correspondence courses, one in Japanese and one in English. The undenominational program is supported largely by the Bible-believing people in Christian churches and Churches of Christ in America.*

In strongly separatist and fundamentalist areas the Bible was the target of criticism in a nation-wide movement called the "Back-to-the-Bible Crusade." Chief proponent of this movement was Dr. Carl McIntire, president of the International Council of Christian Churches. Mass meetings protesting the so-called new "official" version were being staged or planned in cities in various parts of the land.

At Rocky Mount, N. C., the Rev Martin Luther Hux publicly burned a copy of the controversial translation in the pulpit of the Temple Baptist Church in which he serves as pastor.

The incident inspired a storm of protest by clergymen of various denominations in North Carolina.

"It makes one doubt the learning of such people, if not their religion," one pastor snorted.

The American Council of Christian Churches denied they had sponsored the Bible burning protest.

"We appreciate the zeal of people who are taking this method of letting the public know how they feel about the new Revised Standard Version of the Bible," a spokesman said. "Although the Council is strongly opposed to the new version, it has not sponsored nor recommended such demonstrations."

The Southern Baptist Convention's Sunday school board quietly stated that it plans to continue use of the King James Version as the basic text in all its publications, but no official comment was made against, or in favor of, the RSV.

There were reports from various sections of the country that people who previously had not been Bible readers were finding joy in studying the Scriptures. Some had come to know the Lord through reading the version.

A pastor in Washington announced he was going to give public readings from the new translation without comment.

## ▶ MISSIONS

### *Worship for Primaries*

A NEW TYPE of worship service for children has been inaugurated by Immanuel Baptist Church of Wilmington, Del.

The Rev. Ted J. Wehling, minister of education, conceived the idea of a Primary Church when the varying needs and capabilities of the group were not served by the Junior Church, it was declared.

Wehling states that the Primary Church is more than an extended Sunday school in that it aims to introduce children to the various parts of worship through handwork, hymn singing and a short but pointed worship service for children of that age bracket.

Immanuel Church now provides for six age groups during the morning adult worship service: Nursery for crib babies; Toddlers; Kindergarten; Beginner, Primary and Junior Churches. The Rev. John M. Ballbach is pastor.

### *Mass on Boston Common*

PROTEST by Dr. Harold J. Ockenga, noted Boston clergyman and nationally known evangelical against the proposal to celebrate a Roman Catholic mass on Boston Common Dec. 24 was rejected by Mayor John B. Hynes, a Roman Catholic.

The mass would be the first ever celebrated on the Common, situated in the center of Boston's downtown business section.

### *United Church Invades Africa*

BECAUSE its missionaries have been driven out of Communist China, the United Church of Canada is turning to a new continent—Africa—where it will launch a large scale program early this year.

A contingent of missionaries will be sent to Northern Rhodesia as the vanguard of what will eventually be a large force minis tering to natives in the populous copper mining fields.

This is the first new mission of the United Church since its forming in 1925.

### *1,000th Missionary Sails*

THE 1,000 MARK of missionaries on active duty was reached by the Sudan Interior Mission when the world's fastest luxury liner, S.S. United States, pulled away from New York harbor Dec. 10.

The party of three which lifted total SIM personnel to an exact 1,001 was composed of Dr. Jeanette Troup of Ohio and Rev. and Mrs. Paul Wilson of Toronto, all children of active Christian workers. Mrs. Wilson, the former Frances Oliver, is a second-generation SIM missionary. Her father, Rev. Richard Oliver who went to the Nigeria field in 1922 now serves as Canadian SIM field secretary. Her husband also stems from missionary stock, for his parents served under the South Africa General Mission. Dr. Troup's father is a pastor in Akron. The entire team is headed for Nigeria.

SIM, biggest faith mission in number of missionaries and largest mission operating solely in Africa, added two new fields this year: Eritrea, on the western banks of the Red Sea, south of Egypt, and Liberia, where a radio station has been built. In addition, SIM serves Nigeria, French West Africa, Anglo-Egyptian Sudan, Ethiopia and Southern Arabia. Now reaching 175 tribes, the mission has established 160 stations, 8 leper settlements and 18 Bible schools. Fourteen doctors and 113 nurses minister to physical as well as spiritual needs.

Celebrating its diamond jubilee this year, SIM had its beginning in 1893 when three young men were drawn together with the

*The National Presbyterian Church has been selected by President and Mrs. Dwight D. Eisenhower as their place of worship while in Washington. A pre-inaugural service for members of his immediate family was to be conducted in the 158-year-old church Jan. 20 by the Rev. L. R. Elson, its pastor. Other presidents who have worshiped in the church include Andrew Jackson, Franklin Pierce, James K. Polk, James Buchanan and Grover Cleveland. Presidents U. S. Grant and Benjamin Harrison worshiped there from time to time.*

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# ASSEMBLIES OF GOD

# 6 Regional

Exhibit emphasizing the Junior age group; Tenth National Sunday School Convention.

How to paint ceramics was demonstrated by Mrs. Nelson Kenyon at the 10th National Sunday School Convention of the Assemblies of God, held in Springfield, Missouri, last year.

Attendant giving information concerning th
monthly publication, "Our Sunday Scho
Counsellor." Many exhibits will be displaye
also at the six Regional Sunday School Co
ventions held by the denomination in 195

## CONVENTION EXHIBITS

Advance through Administration
Advance through Teaching
Advance through Conferences
Advance through Training
Advance through Grouping
Advance through Records
Advance through Evangelism and Growth
Advance through Stewardship
Advance through Morning Worship
Advance through Cradle Roll
Advance through Extension Department
Sunday School Clinic

**SUNDAY SCHOOL CLINIC**
**Billie Davis, Consultant**

## TWENTY THOUS

Last year's National Sunday School Convention registration—9,218—indicated that more people than ever before had been reached by a Sunday School convention. Officials of the 1953 conventions estimate that the Regional Sunday School Conventions will draw 20,000 Sunday School workers.

Heart of the conventions will be their conference, exhibits and workshops. A Convention Team of fifteen Sunday School specialists from the National Sunday School Department of the Assemblies of God will conduct the following afternoon conferences: Ministry to the Home (Cradle Roll and Extension), Beginner

# SUNDAY SCHOOLS—ADVANCE!

# Conventions

Evening service at a recent national convention of the Assemblies of God.

## DATES AND LOCATIONS

SOUTHCENTRAL—Fort Worth, Texas; February 17-19

SOUTHWEST—Fresno, California; March 3-5

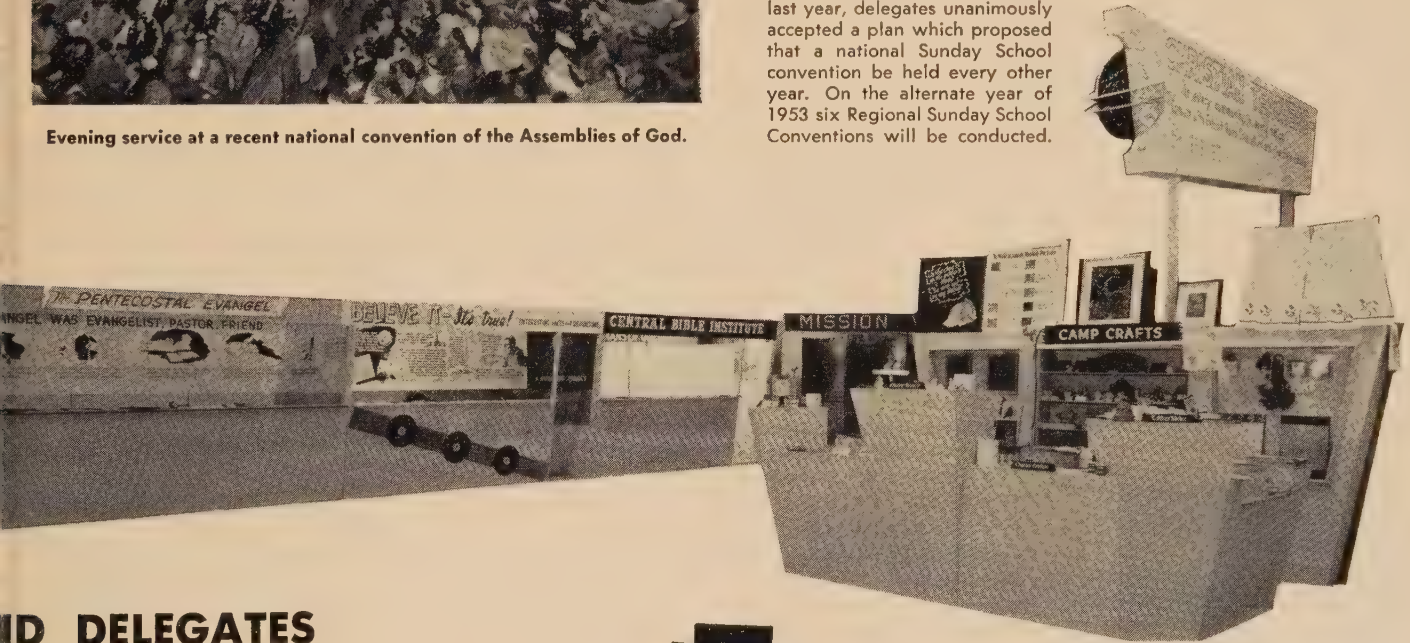
NORTHWEST—Portland, Oregon; March 17-19

NORTHEAST—Cleveland, Ohio; March 31-April 2

SOUTHEAST—Mobile, Alabama; April 28-30

NORTHCENTRAL—Minneapolis, Minnesota; May 20-22

At the 10th National—1st International Sunday School Convention in Springfield, Missouri, last year, delegates unanimously accepted a plan which proposed that a national Sunday School convention be held every other year. On the alternate year of 1953 six Regional Sunday School Conventions will be conducted.



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IN THE ROCKIES

**106**

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common vision of evangelizing Central Sudan. Late that year Rowland V. Bingham, Walter Gowans and Thomas Kent, all from North America, sailed for Africa. Weakened by a severe malaria attack on arrival, Bingham remained at the coast to take care of supplies while the other two penetrated the interior. A year later two lonely graves marked the spots where Gowans and Kent laid down their lives for the Gospel.

When Bingham returned to Canada, he found the expedition written off as a failure. For five years he struggled to fan into flame interest in the Sudan. In 1900 he went out again with two other young men. Again stricken with malaria and ordered home, he suffered a hard blow when the two discouraged missionaries followed him back on the next boat. After seven years of barrenness, four new missionary prospects offered themselves to the mission. These secured foothold in a healthier climate of West Africa.

Oldest veteran of the 1,001 years of service is Rev. Thomas Titcombe who in 1908 arrived in Egbe, Nigeria, only white man among a tribe of cannibals whose language he didn't know. Today a thriving church exists at Egbe, which has had more than a thousand present for communion service. "Tommy" Titcombe, a diminutive speaker with a booming voice, still thrills missionary conferences and Bible camps with stories of danger and victories among headhunters.

Altogether SIM has had approximately 1,300 missionaries serving in Africa. Last year's income amounted to $2,250,000. An average of 500 passages a year are booked going to and from the field on whatever boats are available. This sailing of the 1,000th missionary and group on the S. S. United States marks the first time SIM workers have journeyed on a giant luxury ship.

### *Near East Mission*

NEWEST MISSIONARY ORGANIZATION seeking to reach the lands of the Near East is Middle East Bible Missions, under the directorship of the Rev. John B. Milby, former pastor of the Faith Baptist Church in Camden, N. J. Milby, a member of the Independent Fundamental Churches of America and the American Council of Churches, hopes to establish a Bible institute in the Near East.

### *Mission Conference at Roberts*

THE CHRISTIAN WORLD ACTION Conference held recently at Roberts Wesleyan College dealt with up-to-the-minute developments on the missionary front in many parts of the world. In addition to messages by six leaders three missionary films were shown.

Alex Leonovich, of the Slavic Gospel Association, spoke on gospel activities behind the Iron Curtain in Czechoslavakia. Hubert Mitchell, director of world evangelism for Youth for Christ International, related the developments of Youth for Christ around the world and gave the concluding message of the conference. Others on the program were Byron Lamson, general missionary secretary of the Free Methodist Church; Oddvar Berg, missionary to Africa; Stanley R. Magill, professor of English Bible at Roberts; and Dale Cryderman, Winona Lake, Ind.

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A NUN'S LIFE IN A CONVENT
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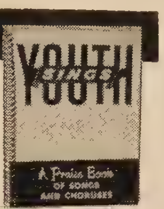
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Dept. 12

CORRECTION

In the December issue of this periodical an advertisement appeared which incorrectly listed the price of

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1953 EDITION

The correct price of this compact commentary on the International Sunday School Lessons is

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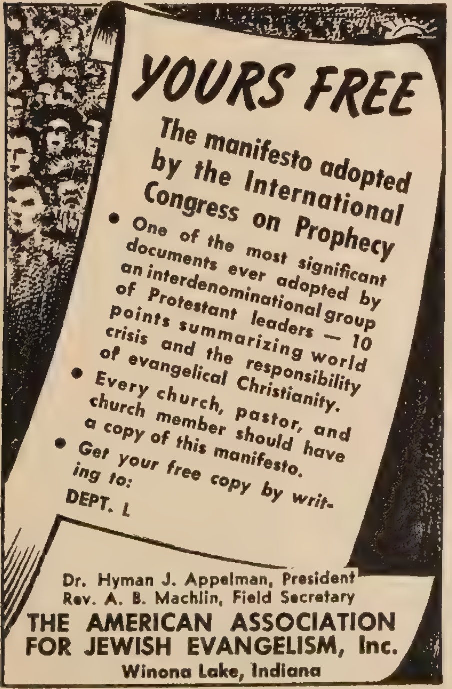
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Dr. Hyman J. Appelman, President
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THE AMERICAN ASSOCIATION FOR JEWISH EVANGELISM, Inc.
Winona Lake, Indiana

### TEAM to Enter Korea

KOREA is soon to get workers of The Evangelical Alliance Mission, according to TEAM general director David H. Johnson. These missionaries will help meet the spiritual need in Korea principally through evangelistic teams, a literature ministry and radio broadcasting.

Johnson emphasized the fact that although other missions have had an effective ministry in Korea and there is an established church in the land, still a tremendous need exists for the kind of help additional missionaries can give.

Decision to enter this war-torn land was made on the plea of TEAM missionary and CHRISTIAN LIFE correspondent, Dr. Fred Jarvis and a special survey team of three other TEAM missionaries stationed in Japan.

## EVANGELISM

### Graham in Korea

EVANGELIST BILLY GRAHAM was scheduled this month to close a campaign in Tallahassee, Fla., after a whirlwind holiday visit to the Korean battlefront.

After first being detained by Defense Department officials, Graham was permitted to visit the war theater with the full cooperation and logistic support of the U.S. Army as a result of an order issued by Gen. Mark W. Clark.

"The moral and ethical qualities of General Clark completely overwhelmed me, as did his grasp of the situation over here," Graham said after an interview with the U.N. Supreme Commander in the Far East.

The evangelist said that the purpose of his trip to Korea was "to renew myself as a preacher, to learn about the suffering there at first hand and to tell the soldiers about the concern Americans at home feel for them."

In Pusan, Graham addressed R.O.K and U.S. soldiers at open-air services conducted in five city parks. From Pusan, the team moved on to Taegu and then to Seoul. About 300 decisions were recorded at Pusan. Christmas and New Year services were planned for the front line troops.

During five days in Tokyo before leaving for Korea, Graham conducted three evangelistic meetings—two of them for servicemen—broadcast his weekly radio show to the U.S. from a Tokyo station and held a series of conferences with missionaries and Japanese Christian leaders. (See page 13.)

He told Japanese at one meeting that Communism is "a most diabolical and satanic counterfeit of Christianity and a powerful foe, but your greatest enemy is division from within."

Graham concluded a successful campaign in Albuquerque, N. M., Nov. 30 in which there were nearly 4,000 decisions for Christ. Aggregate attendance at the meetings equaled 20 per cent of the state's population.

Graham is now resting. His next step will be to conduct meetings in the famous vacation resorts of the U.S.

### Lutheran Bible Conference

DR. WILBUR M. SMITH of Fuller Theological Seminary was scheduled to give a major series of lectures on Bible prophecy at the Lutheran Midwinter Evangelistic Confer-

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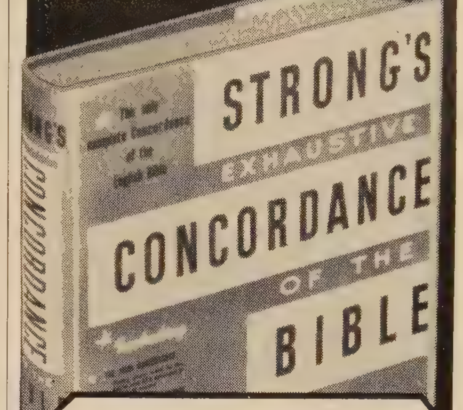

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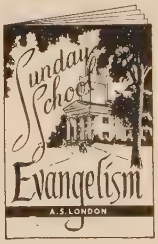

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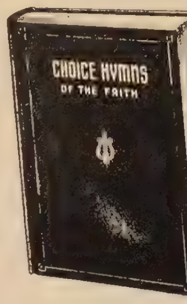

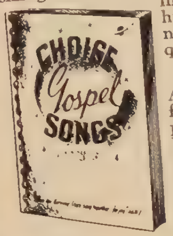

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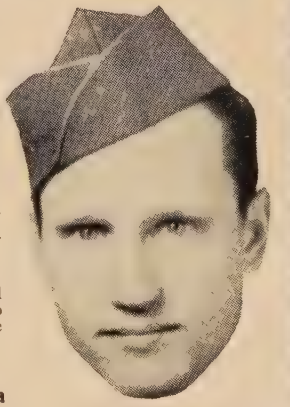

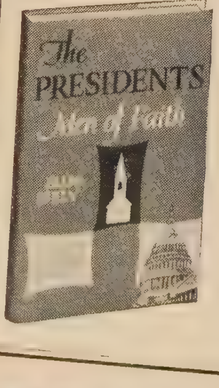

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ence Jan. 27 through Feb. 1 at Minneapolis.

Others on the program, sponsored by the Lutheran Evangelistic Movement, are Rev. T. W. Maakestad, Dr. Oscar C. Hanson, Rev. C. E. Walstad, Rev. E. J. Conrad, Rev. E. M. Strom and Charles Troutman of Inter-Varsity Christian Fellowship.

## EDUCATION

### *New Music Organization*

THE NATIONAL CHURCH MUSIC Fellowship, an organization to promote "spiritual music for a spiritual church," was formed in Chicago recently.

More than 50 delegates from 10 states, representing 15 of the leading Christian schools in the United States, agreed that the purpose of this body "shall be to promote fellowship and cooperation among our schools, churches and other organizations, in order that the music used in services will bring, through divine directions, the most powerful and permanent spiritual results."

Donald P. Hustad, well-known Chicago musician, was chosen president of the new organization. Hustad is director of the sacred music department, Moody Bible Institute.

Other officers elected include: Dr. Lee Olson, Missionary Training Institute, Nyack, N. Y., executive vice-president; Edward A. Cording, Wheaton College, secretary; and Paul White, Moody Memorial Church, Chicago, treasurer.

### *Course in Mission Work*

COURSES IN RESCUE MISSION work will be offered during the summer school session of 1953 at Houghton College in cooperation with the International Union of Gospel Missions.

This is the second offering of classes in the field, a pioneering step being taken during the 1952 summer session at the same college. Instructors were Dr. William Seath of the Chicago Industrial League and Clinton H. Tasker, superintendent of the Rescue Mission Alliance, Syracuse, N. Y.

Subjects to be offered in 1953 are "Bible Teaching in Rescue Work," "Services for Rescue Mission Work," "Finances and Support for Rescue Mission Work" and "Facilities for the Rescue Mission."

### *Shelton to Move from N. Y.*

SHELTON COLLEGE, formerly the National Bible Institute, will be moved from its present location in downtown New York to an 1,187-acre campus in New Jersey next June, according to Dr. J. Oliver Buswell, president.

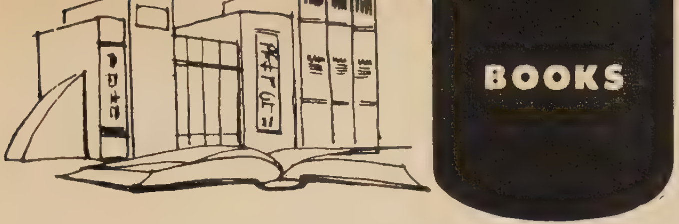
The college board of trustees authorized the purchase of two adjoining estates in the Ramapo Mountains, just south of the New York-New Jersey line, in Passaic and Bergen Counties.

## FILMS

### *Cowboy with a Bible*

A UNIQUE SERIES of western films has been produced which feature Herman Hack, the cowboy who carries a Bible instead of a gun.

Each story in the "Frontier Parson" series stresses some moral truth, including the importance of Sunday school for young people. "Ugly and unjustified scenes which might frighten the youngest child are omitted from the films," according to Hack, actor-producer. END



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LLOYD KALLAND
*editor*

# Lasting Books for Years Ahead

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book selection of the month

*BIBLE AND CHRISTIANITY: A Picture-History of the World's Great Religions. Introduction by Dr. Albert Schweitzer. Year. 192 pages. $7.50.*

THIS is an ambitious effort to trace the story of religion throughout history. It comes as close as possible to being a book on comparative religions for those who would rather see than read.

Beginning with Moses and the giving of the law, the Old Testament story is well told by many fine engravings which illuminated old time books but which have been withheld from most of the present generation.

The New Testament treatment suffers by comparison with the Old Testament. Inferior pictures, plus a failure to emphasize in proper perspective the resurrection of Christ, are the chief faults. Even at this, however, the impact of so many pictures (more than 1,000) detailing the life and ministry of our Lord, creates a tremendous impression.

From this point on, the real value of the volume multiplies with each page. The pictorial history of such milestones as the Crusades, the struggle between church and state, the Inquisition and the story of the early missionary era and the Reformation make fascinating seeing and reading. The history of the major Protestant denominations, as well as Catholicism, is briefly but graphically traced as are other significant phases of Christian thought.

One contribution in which this book is unique is several sections on Judaism and the Jews. Although not always pleasant reading, it is more important today than ever before that we know the story leading up to the modern day regeneration of the Jewish state, Israel.

The authors of this book (publishers claim there are 30) even possess the temerity to plunge into such a subject as the "Challenge of Modern Thought." Due credit must be given for a fair degree of objectivity as is evidenced by the following description of the conflict between 'fundamentalism' and 'modernism.' "Widely divergent reactions shook the Christian community.

"In the 19th century in New England the Unitarian church came to reject the divinity of Jesus, the infallibility of the Bible and the value of the sacraments. Other Protestant churches were rent by a conflict between modernists who accepted the new thought in varying degrees and fundamentalists who stood squarely for Biblical authority. . . . The conflict has since subsided into a hostile neutrality between irreconcilable sides. . . . Some basic Christian doctrines—original sin, atonement and salvation— are still disputed by modernists. In the end, would Christianity be able to hold its own in the competition for men's minds? Already one factor was clear: scientific thought had forced Christianity to search its soul and hold high its essential mission—the moral uplifting of the human spirit. In much of modernism concern for mass welfare had submerged the dignity and supreme value of the individual. If this idea was worth saving for the Western world, Christianity was its logical champion."

Despite this, one has to look carefully to discover much emphasis on the evangelical position of modern times. True, the history of the denominations includes photographic presentations of such outstanding men as Luther, Calvin, Wesley and others, but contemporary men of equal faith are difficult to find. Some attention is given the Salvation Army and the Bible societies. Brief coverage is also given the evangelists including D. L. Moody, Billy Sunday, Gypsy Smith and today's Billy Graham.

If this seems inadequate, it may be because we are prejudiced. On the other hand, it is obvious that the book must be considered incomplete when it fails to recognize such significant trends as the development of the faith mission boards or the rise of the whole Pentecostal movement.

While such omissions are regrettable, they cannot render this volume undesirable. In fact, it is questionable that there exists anywhere today such a complete and graphic presentation of the entire sweep of Christianity capable of being so easily and painlessly absorbed by the layman.

In addition to this treatment of Christianity, some 40 pages are given over to a number of the non-Christian sects.

The price of $7.50 for this book may at first seem steep. However, considering the number of pictures and their fine offset reproduction, together with the good job of binding, we believe this volume is a good investment for any church or home library.

## *Bible Translations*

*THE NEW TESTAMENT WITH BRIEF NOTES. By George W. Clark and J. M. Pendleton. Judson Press. 748 pages. $2 (Keratol) $3.50 (Leather).*

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*THE LITTLE BIBLE: Selections for School and Home. Oxford Press. 458 pages. $1.50.*

In schools where the Bible is still allowed to be read, this book of selections may be used with profit, especially in view of the table of contents which gives the titles and page numbers of each passage. The appendix—notes on the Bible and relating material—is not true to biblical orthodoxy.

*THE SHORTER OXFORD BIBLE. Abridged and edited by G. W. Briggs, G. B. Caird and N. Micklem. Oxford Press. 476 pages. $2.50.*

Portions of the Scriptures are recorded with appropriate headings and in some instances, introductory observations are supplied. Selections from the Apocrypha are also included. The editorial comments manifest a theological liberalism.

*LETTERS TO YOUNG CHURCHES: A Translation of the New Testament Epistles. By J. B. Phillips. MacMillan Co. 230 pages. $2.75.*

This is more than a translation; it is an interpretation. The editor has made every effort to reveal the manifold message of the Apostle Paul in understandable, present day English.

Even though Phillips makes no claim to verbal inspiration, his labor manifests a true-to-the-Word, useful contribution.

*THE NEW TESTAMENT: A Translation in the Language of the People. By Charles B. Williams. Moody Press. 575 pages. $1.50 (Paper), $3.00 (Cloth), $6.95 (Leather).*

Williams has contributed to the English speaking world one of its most exacting yet readable New Testament translations. The tenses of the Greek verbs are exceptionally well worked.

The inclusion of the verse numbers in the latest edition greatly augments its usefulness.

*THE MODERN READER'S BIBLE. Edited by Richard G. Moulton. MacMillan. 1,733 pages. $5.*

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Luke is also available in Greek, Japanese and Spanish. Acts also may be had in Japanese, Korean, Portuguese and Spanish. At the point of this writing, Matthew, Mark and John are due from the press.

*THE NEW TESTAMENT. American Bible Society. 615 pages. $2.50.*

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### *Biblical*

*CHRISTIAN BAPTISM. By John Murray. The Committee on Christian Education. The Orthodox Presbyterian Church. 93 pages. $1.75.*

The material in this small book, reprinted from *The Westminster Theological Journal*, is an important contribution to the literature on the subject of baptism. In seven successive chapters on *The Import of Baptism, The Mode of Baptism, The Church, Infant Baptism, Objections to Infant Baptism, Whose Children are to be Baptised?*, and *The Efficacy of Baptism*, Murray presents a concise and scholarly treatment of the Reformed view of baptism and of its significance. He says that "The argument for infant baptism rests upon the recognition that God's redemptive action and revelation in the world are covenantal. . . . Embedded in this covenantal action of God is the principle that the infant seed of be-

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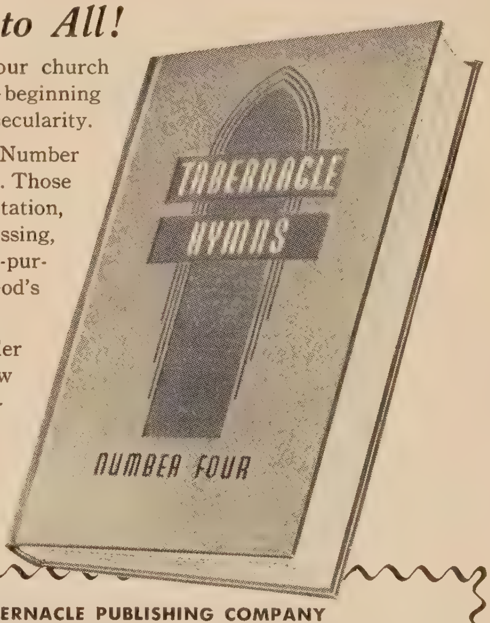

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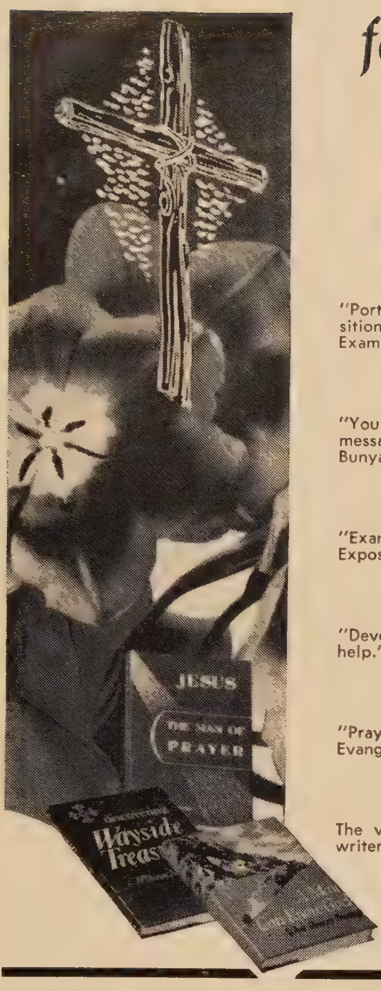

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lievers are embraced with their parents in the covenant relation and provision."

Murray argues that baptism does not necessarily mean immersion, that it is the New Testament equivalent of circumcision as the sign of God's covenant, and that there is no more reason for assuming that baptism in the New Testament was administered only to adults than that it was administered to infants. It should be said in all fairness that Murray is not advocating baptismal regeneration.

His argument for infant baptism from Jesus' statement: "Suffer the little children, and forbid them not to come unto me . . ." (Matt. 19: 14) seems rather labored and irrelevant. Jesus was not discussing baptism at this point, and certainly those who hold to believers' baptism would not desire to exclude children from the kingdom of God. Fuller treatment could be given to the spiritual significance of baptism as it is treated in Romans 6. As to the mode, while it may be true that *baptizo* does not always mean immersion, the general significance of the word implies it, and the significance of the ordinance is best exemplified by it.

Murray's reverent and dispassionate discussion of the subject is commendable; it deserves to be read by Baptists and paedobaptists alike, irrespective of whether they disagree or agree with his conclusions. (*Reviewed by Merrill C. Tenney.*)

*THE EPISTLE TO THE PHILIPPIANS. By F. B. Meyer. Baker. 261 pages.* $2.50.

With the same smooth style and penetrating devotion as revealed in *Tried by Fire* (I Peter) and *The Way Into the Holiest* (Hebrews), F. B. Meyer comments on this prison Epistle to the Philippians.

Meyer's non-technical style is no indication that his work lacks depth of theological thought. He has chosen to reveal not the roots of the matter but its fruit. In the writing of devotional exposition, few can equal the author's ability to draw the living water from the well of God's written Revelation.

This is not strictly a pastor's commentary; Sunday school teachers and other lay church members will gain spiritual profit from its pages. It is a notable biblical example of simplifying the difficult.

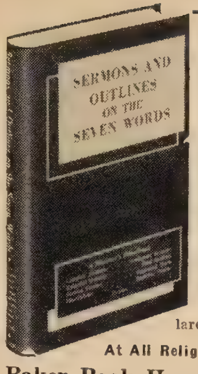
### General

*CITIZENS OF THE WORLD. By Stringfellow Barr. Doubleday.* $3.

This is a verbose and rather tedious presentation of an exceedingly important issue. Is America handling its great resources in the way that will benefit men the most? Barr does not state the question on a Christian basis, but it is one that tremendously concerns Christians.

The question is essentially the same as, "How can America best glorify God in the use of its natural and acquired wealth and its skills?"

What Barr does is to give us an insight into the thinking of the people of the world who live outside America. Unless one reads foreign literature, talks to visitors from abroad, or travels widely, there is little chance of acquiring this knowledge. The fact is that Christian Americans ought to ask



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themselves whether they are advocating for our country an international policy that really represents the teaching of the Bible. Christianity is for export. We send missionaries abroad to export it. We could also be exporting it by applying its teachings to our political and economic relationships.

The book will show the reader the miserable physical condition of the majority of the world's people. It will also suggest ways for improving that condition. If Christians believe that the Gospel can be preached more effectively to men in American cities whose hunger has been stilled, they should believe the same thing is true abroad. Barr has concrete suggestions to this end.

His book is also one which will help any reader to understand why Communism is so popular in Asia and Africa. It is long on rhetoric and, at places, short on statistics, but its existence leaves informed Christians with no excuse for not knowing that we are doing a pretty poor job of acting like Christians toward men abroad. (*Reviewed by Paul Woolley.*)

*GENESIS AND GEOLOGY. A Study in the Relations of Scientific Thought, Natural Theology and Social Opinions in Great Britain,* 1790-1850. *By Charles Coulston Gillispie. Harvard University Press.* 315 *pages.*

Here is a valuable book for those interested in the history of evolutionary and anti-evolutionary thought. Beginning with the last decades of the 18th century "using the growth of geology as the directing thread . . . " the author discusses critically and in some detail the important scientific thought to the time of Darwin.

Gillispie has chosen to make his discussion one of "religion (in a crude sense) *in* science rather than one of religion versus science" and has thus "excluded the purely clerical opponents of science as a whole."

The author's point of view is naturalistic. He shares today's prevailing opinion that science and supernaturalism cannot be mixed. The common misconception is betrayed which modern science invariably ascribes to the creationist, and which, in fact, many creationists still maintain, that ". . . if the continents had been formed in time out of mind, obviously Genesis could not be historically true."

Also strikingly obvious is the fact that the methods and concepts of scientifically uninformed correlations of Genesis and geology have not appreciably changed in the last 160 years. The roots of modern "Deluge Geology" for example, are unmistakably in evidence in the early 1790's with most of the same sincere but mistaken geological arguments as are offered today by Price, Whitney, Rehwinkel, et al. (*Reviewed by James O. Buswell III.*)

*YOUR CHURCH AND YOU. By Fred P. Corson. Winston.* $2.50.

Dr. Fred P. Corson has emphasized the common denominator in the conception of church, its nature, work, ministry, beliefs, mission and task, as held by different denominations. He avoids definitions which would be technical or exegetical. The work is positive and constructive, but unimaginative and lacks punch and drive. It may be valuable for the ten per cent of people who may be classed as new members of churches

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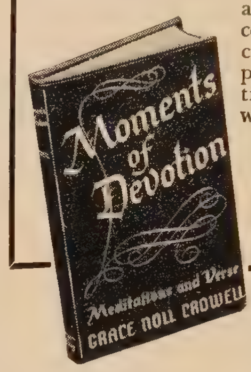

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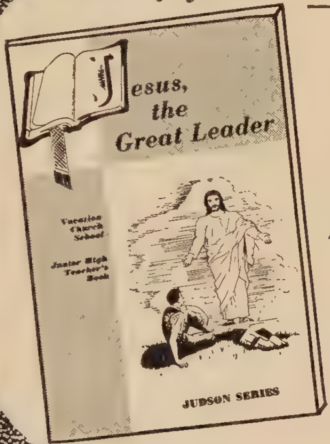

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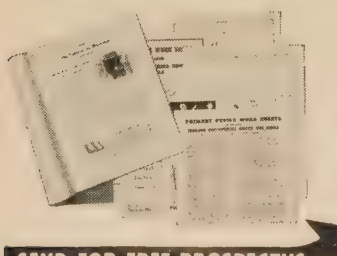

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and for the historically and ecclesiastically illiterate church members, but it has little to aid in knowledge or appeal to mature Christians.

The reviewer could not resist the feeling that Bishop Corson's loyalty to the church is not communicated to the reader. He tends to exalt the church to the place which rightfully belongs to Christ. Very little is said in this book about the Lord of the church, who kindles our enthusiasm and love for the church. *(Reviewed by Harold J. Ockenga.)*

BIBLICAL DEMONOLOGY. *By Merrill F. Unger. Van Kampen Press.* 250 *pages.* $4.

*Biblical Demonology* should be a welcome book to every pastor in a day when the tendency is to interpret Satan and demons as personifications of evil in the world. This exhaustive, documented, systematic investigation of biblical teaching fills a gap in the minister's library. It fully covers the subject of the range of beings called "principalities, dominions and powers" or "demons" and those who are demonized. Many phases of this misinterpreted subject are clarified with the authority of Scripture in the light of reason.

Unger clearly presents the origin of biblical demonology in the fall of Lucifer and those angels associated with him in the rebellion against God. He differentiates this evil hierarchy from crass heathen superstitions but grounds those superstitions in the historic fact. He stoutly affirms the reality of demon-possession and demon influence both in the time of Jesus and today. By investigating each theory which explains away demon reality and possession, he reverts to the biblical position as the only sufficient explanation.

The place of demons in magic, divination and necromancy through human history is traced and assigned to fallen spirits. The influence of demon powers over world affairs through unchristian leaders accounts for much which has happened in current events.

Unger's interpretation of the activity of demons in the end time is based upon his dispensational eschatology which may be accepted by some and rejected by others who still believe in the full biblical teaching concerning demonology. He closes the book on a great note of hope in the power of deliverance.

In a day when men are ignorant of the devices of the devil for the destruction of their souls, this book will be most illuminating and helpful. *(Reviewed by H. J. Ockenga.)*

### *Biography*

INDIA, GIVE ME THINE HEART. *By Isabel L. Pettit. W. A. Wilde.* 189 *pages.*

This biography of an Indian boy traces, through the conflicts of native culture and gospel teaching, the true-to-life story of his conversion and its implications in Hindu society.

Subbarayalu is portrayed at home in early life, at the mission station hearing about Jesus, in marriage to his child bride, and at the mission school. Finally as Subu David, a consecrated Christian, sacrifices his mother and bride for his Lord, he finds peace and happiness in service with his Christian wife among his own people.

The book might well have been subtitled *A Primer of Bible Doctrine* or *A Devotional Guide to Victorious Living.* Much carefully chosen scripture is used throughout the entire narrative.

Though the conversation is a bit stilted and artificial, the simplicity and depth of this true story more than make up for any shortcomings of style.

This book should find its way into many church and Sunday school libraries. (*Reviewed by James O. Buswell III.*)

### *Eschatology*

*THE MEANING AND MESSAGE OF THE BOOK OF REVELATION. By Edward A. McDowell. Broadman. 224 pages. $2.75.*

*WORTHY IS THE LAMB. By Ray Summers. Broadman. 224 pages. $2.75.*

It would be hard to find two books more alike. Both are written by Southern Baptist professors, published by the same press in the same year, have the same viewpoint, sell for the same price and even have the same number of pages! McDowell, however, devotes very little time to the problems and background of Revelation, while Summers takes up almost half his book with a very good discussion of various problems.

The authors agree that apocalyptic literature has the primary purpose of bringing hope and comfort to a particular group of people in a specific situation. In this case it is the persecution of the Christians under Domitian. It will be evident, then, that these authors pay little attention to the thesis that the book of Revelation is concerned with the future.

McDowell says, "Its message was one of encouragement and hope and of ultimate victory for those who were loyal to Christ." Summers says, "Its purpose is to show that so great a power as Rome was doomed to be overthrown, and in the end the kingdom of God would triumph and Christ would reign supreme."

While the book was written for the Domitian persecution, both writers are agreed that the message of Revelation is universal. To Christians under strain in all ages, it speaks the message of the ultimate triumph of Christ.

Both authors reject the idea of an earthly millennium. Indeed, they feel that its true message is lost when its symbols are used to proof-text the eschatological schemes of the numberless prophets of the day.

Many Christians will not be satisfied with the viewpoint expressed in these books. Yet, it must be remembered that these men are sincere biblical scholars whose first desire is to respect, understand and proclaim God's Word. They affirm their belief in the authority of the Lord, yet they present a system of interpretation different from that held by many other scholars. These are books to be read carefully and thoughtfully by those who disagree with this particular viewpoint. (*Reviewed by Warren C. Young.*)

#### OTHER BOOKS IN BRIEF

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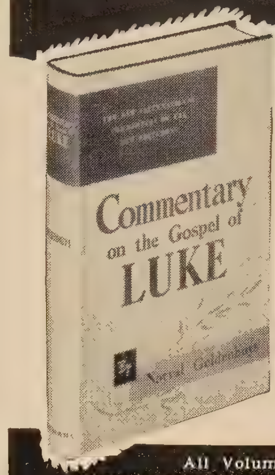

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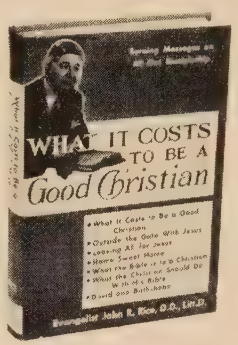

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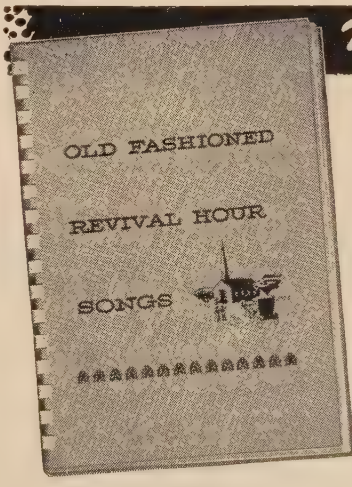

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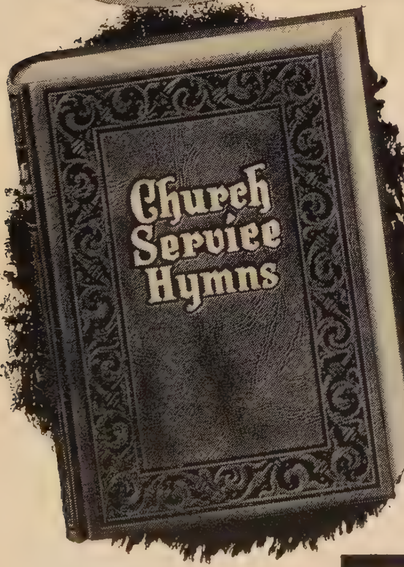

**Fiction**

*BEHOLD YOUR QUEEN. By Gladys Malvern. Longmans, Green & Co.* 218 *pages.* $2.50.

Colorful novel about the beautiful Hebrew girl who became the Queen of Persia. Interesting reading; main plot follows structure of Book of Esther, although some unscriptural details have been added.

**Biography**

*20TH CENTURY ONESIPHORUS. By Harry J. Albus. Wm. B. Eerdmans.* 160 *pages.* $2.00.

The amazing, true story of Leslie M. Anglin and the history of the Home of Onesiphorus, ministering to the destitute of China and Lebanon.

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*LITTLE BOY DOWN THE LANE. By Grace Noll Crowell. Augsburg.* 34 *pages.* $1.

This is a story of a little boy who learns to do good deeds as unto Christ Jesus. It is attractively illustrated.

*SPRING ON BREEZY HILL. By Betsy McCurry. Zondervan.* 56 *pages.* $1.

A Christian story is woven around Janey and Johnny who spend a vacation on Uncle Dan's farm.

*A PICTURE FOR JOY SHOP. By Brenda Cannon. Moody Press.* 58 *pages.* $ .85.

A picture of Christ is the illustration from which a Christian message is taught to Judy, John and Jean.

*SAM AT DUSTY HOLLOW. By Henrietta Van Laar. Moody Press.* 57 *pages.* $ .85.

An interesting story weaves around the "Seeing Eye Club." The racial problem is nicely handled.

*STORY TIME. Compiled and edited by Marian Madison. Metropolitan Press.* 64 *pages.* $ .40 *(paper).*

Thirteen stories which teach Christian ideals. This is the latest addition to the Story Hour series. For readers up to junior age.

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*BIBLE CHILDREN. By Ruth S. Gray. Warner Press.* 22 *pages.* $ .35.

*BIBLE FAMILIES. By Ruth S. Gray. Warner Press.* 22 *pages.* $ .35.

*BIBLE EVENTS. By Ruth S. Gray. Warner Press.* 22 *pages.* $ .35.

*BIBLE TIMES. By Ruth S. Gray. Warner Press.* 22 *pages.* $ .35.

These are four of the eight titles in the Little Folks Picture-Story series. Each booklet is true to the Scriptures, nicely illustrated with color pictures and bound with a hard cardboard cover. Attractively done.

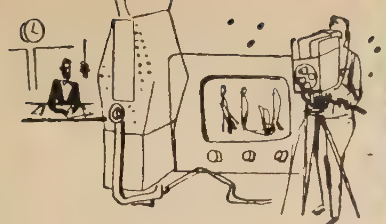
**Teaching Helps**

53 *NATURE SUNDAY TALKS TO CHILDREN. By Joseph A. Schofield, Jr. Wilde.* 189 *pages.* $2.

There is a religious talk for each week of the year that may be used for any children's work. The stories are written in an exciting, meaningful manner.

77 *PARABLE TALKS TO YOUNG FOLKS. By John Henry Sargent. Wilde.* 164 *pages.* $2.

These three-minute talks about objects as common as eggs, ice, cookies and spiders are definitely usable. Besides their use as object lessons for children and young people, pastors and Sunday school teachers may use them as illustrations.



**RADIO-TV**

Theodore Elsner
*editor*

**TO AID IN YOUR SELECTION**

# Gospel Broadcasting is Increasing

THIS month's column completes our first year of reporting Christian radio and TV news. We rejoice that we can report no retrenchment of gospel broadcasting. Instead of decreasing, they are increasing.

Charles Fuller has celebrated 28 years of continuous gospel broadcasting declaring, "God has been faithful through every storm and situation, and this past year has been the richest in conversions—from all classes of persons."

In a personal letter he reveals: "We are particularly happy over the reception of the 'Old Fashioned Revival Hour' in the British Isles. There have been many conversions in England, Scotland and Ireland. The music of the 'Old Fashioned Revival Hour' is appreciated everywhere. And the song *Heavenly Sunshine* is most beloved.

"One person writes: 'Even the Irish lanes resound to the notes of *Heavenly Sunshine.* We hear it everywhere being whistled and sung.' Our service men in Korea hear the Hour. In Africa and South America the missionaries write that it refreshes and encourages them to listen to this program from home."

■ Myron Boyd writes from South Africa: "We have had three great months of evangelism in this country. Nearly 2,000 have sought God for salvation. We have ministered to nearly 200,000 souls. We conducted evangelistic services in Jerusalem and spoke over their powerful government radio station. A radio engineer here in South Africa was wonderfully saved due to our radio ministry. He has a clear bright testimony and is an active soul winner now. We have been promised time over the South African network for the 'Light and Life Hour' if they reverse their former position, which we have reasons to believe they will."

Jack Wyrtzen is employing WJZ as the key station of the ABC radio network in reaching out on 26 additional stations of the Yankee network of New England reporting: "The 'Word of Life' broadcast is now aired throughout the world." He is concentrating on a ten-months evangelistic effort in the New England states.

Ralph Neighbour, founder and pastor of the Church of the Open Door of Elyria, Ohio states that his broadcast has reached one of the highest ratings in the realm of listeners, according to statistical confirmation placed in his hand by a reputable rating concern. His program is entitled, "Morning Sunshine," and his unique method of greeting his listeners is somewhat different. He whistles a gospel melody like a canary.

■ The Bible Institute of Los Angeles has inaugurated a new television program Sundays, 5:30 p.m., over KHJ-TV, Hollywood mutual affiliate. It is entitled, "Accent of Youth."

Clarence Jones of HCJB reports that two-thirds of their advance program has already been accomplished. "With new curtain array antennas and power plant installed, HCJB is forging ahead to the soon completion of its advance program. On 45 acres of newly purchased land, two 50 kw. transmitters are being built for missionary broadcasting. It is hoped that 1953 will see these giant voices on the air with the Gospel to 'shout' the message around the world. Built by native Ecuadoreans under the careful supervision of our missionary technicians, 100 special pre-tuned radio receivers have been distributed by the HCJB radio circle. Strategically placed among Christians or gospel sympathizers, these, along with hundreds of crystal earphone receivers, add to the many who hear the story of salvation over HCJB in their own languages."

■ "Radio Sunday School" originated with a very humble beginning in January 1933. M. M. Cole writes that while preparing to go to China as a missionary with the China Inland Mission he also worked with boys and girls in Sunday school. In December, 1933, the Lord suddenly closed the door in China and he signed a contract to begin broadcasting over a Los Angeles station. At that time it was only operating on 250 watts. Today its power is 10,000 watts. This Sunday school program has remained on this station and similar programs have been started in Oakland, Portland, Seattle and Anchorage, Alaska.

Our new president has had a very active part in the "Crusade for Freedom" which is employing 13 transmitters in radio free Europe and three transmitters in radio free Asia. This project was conceived and financed by private citizens and foundations without governmental participation. Much of the broadcasting is by exiles from various countries behind the Iron Curtain where there is no free radio.

Dr. W. R. G. Baker, General Electric's vice-president has recently declared that, "Television gives religion a new pulpit, a clearer voice and a wider audience." For this reason I spear-headed the request to the TV Board for the elimination of a paradoxical paragraph which was placed in the new code. There must be the same provision in television for telecasting the Gospel as well as other religious telecasts. Right now we are in the midst of some vital matters pertaining to this objective and it may be that I will be able to share something concrete with you next month. END

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## LOST BIRTHDAY

(*Continued from page* 35)

"I hate to bother you," said Anna. "but my washer got stuck, and I'm about desperate. I don't know anyone else to go to. I mean—you're always so ready to help."

"Well—we'll see about it," Maggie offered. "I've tussled with mine for years and maybe I can help you." What else could she say? Anna was always needing help.

Maggie tried not to reveal any of the inner frustration that was gradually enveloping her. Time was passing. Soon it would be too late. *Oh, dear Lord, no,* she breathed.

After she got the washer going again, she practically ran the block home. Maybe—if she could get right off—could she win a soul in three hours? Why had God let all these little daily occurrences block her plans.

★ ★ ★

**You can count on the Presence of God with you! He will never leave you nor forsake you.**

★ ★ ★

Oh, of all things! There was the phone again! Perhaps she shouldn't even answer. But what if it were her husband—long distance!

Instead, it was another friend. "Could you please come over and sit with Dickie for just about an hour? I know you stay dreadfully busy, but I *have* to run to the hospital to get Dickie's medicine. They won't give it to anyone but me. He's asleep, now."

"Sure," answered Maggie, wearily, "I'll run right over." And she hung up.

This was the last straw! Poor little Dickie. He had paralysis. Who could say no to a little tyke like that, or to his worn-out mother? Maggie was constantly reminding the church to hold them up before the Lord in prayer.

Dickie slept on. So Maggie tidied up the house, did the dishes and even ironed a few pieces. Dickie's mother always seemed grateful for any little favor. And for some reason she was gone longer than usual.

This time when Maggie went home, she didn't run. Too late now. Why hadn't God answered her prayer and let her win that soul today for His glory? Perhaps she wasn't worthy. But how had she failed? Of course, she wasn't clever or talented.

*What a day,* she thought, bewildered. Just another day. The lost birthday. That's what it was. And she had tried to dedicate it to God. She mustn't cry. What good would that do?

She might as well read the rest of

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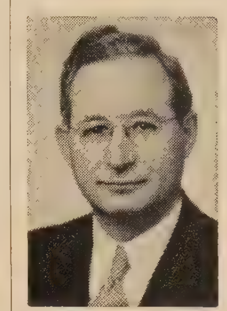

Rev. Jacob Peltz

A gifted and consecrated Hebrew Christian missionary in Germany writes a moving letter of gratitude for a recent food shipment. He distributed this food personally amongst the poorest of the poor and was able to witness for Christ to each recipient.

He speaks of a nurse, thrown out of her hospital by the Nazis, who suffered privation and illness. She is now 61 years of age and unable to earn a living. She was once told by a matron of whom she asked work: "Let us drain you of your Jewish blood first . . . .!" This Jewess overflows with gratitude for our timely food relief and spiritual comfort.

The missionary also describes a Hebrew Christian family of five, the youngest four months of age. The husband cannot find work, and cares for the children while the wife scrubs floors in office buildings. There is never enough to eat, and our food cartons restored faith in God and man to the depressed and needy family. With these letters of unbounded gratitude come further appeals for our continued help in Europe and Palestine. We solicit the prayers and gifts of God's people to enable us to continue our fruitful ministry amongst Christ's needy brethren. Please do send your gift soon.

**$10.00 will pay for a big nutritious CARE food parcel for a needy family in Europe or in Israel**

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Mrs. Rosenberg

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Remember God's Covenant People—the Jews

The time is short! Watch events in the Holy Land . . . prophecy is being fulfilled and the stage being set for the Lord's return. NOW is the opportune time to act as in Isaiah 62: 6-11:
To PRAY fervently for Israel, until God will establish her.
To PREPARE the way of that people for the return of the Lord.
To PROCLAIM to the daughter of Zion that HER Salvation is coming.

Rev. Rosenberg

Our Great Achievement In The Holy Land

Upon the recent visits to Israel by the General Director of The American-European Bethel Mission, two important tasks were accomplished:
1. GOSPEL CENTERS in JERUSALEM and HAIFA were opened.
2. AN ORPHANAGE was established, to care for the SPIRITUAL, MORAL and MATERIAL WELFARE of Hebrew Christian and other destitute children. This Orphanage is a strictly Evangelical, non-sectarian and interdenominational institution.

Wistful needy children look to us for food and shelter. We are the hands that distribute your bounty. Do not fail us or these little ones. The Orphanage as well as our Mission Stations . . . all are dependent on the Lord's people. Please share our burdens through prayer and practical fellowship in meeting pressing needs. Address your letters and gifts to headquarters:

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her mail and eat a bite to help ease that sickish feeling and then dust a little.

At sundown, lonely and defeated, she answered the phone and told Mrs. Morrison, the missionary society president, "Yes, I'll be here tonight. Yes, come on over."

Suddenly, she laid down her Bible and flung herself on the bed. The tears poured as she questioned, "Why . . . why?"

Then someone was knocking and calling. In consternation, Maggie dashed her face with water and ran a comb through her graying hair, as she shouted, "Come in!"

Before she knew it, the house was buzzing with people.

"Surprise!" they hollered. "Happy birthday!" And they showered her with gleaming birthday cards. Then they heaped the table with packages, while Maggie stared in awe.

> A man must see before he can say . . . At first blush, a man is not capable of reporting truth. To do that he must be drenched and saturated with it. Then truth will exhale from him naturally. — *Henry David Thoreau.*

"Speech, speech!" someone yelled. "Mrs. Morrison—speech!"

"Well." Mrs. Morrison cleared her throat. "Fellow Christians, I hereby announce publicly that we sent in Maggie's name for the State Christian neighbor of the month! And even if she doesn't win, we all know she should, don't we?" Everyone cheered.

"You *what?*" gasped Maggie. Why that was for Christian neighbors who really excelled in the Lord's work! They couldn't be serious.

But they were. And there was Dickie's mother—and—and even Anna. They were reading the cards out to her now. And each seemed to have a personal message.

Young Mark had sent a card. His said that after studying all afternoon on those scriptures she had suggested, he had suddenly known that God was calling *him* to preach the Word.

Then Dickie's mother got up, excitedly. "I couldn't write this. But when I got Dickie's medicine today, Dr. Tippitt told me if Maggie hadn't gotten Celia in there today, she couldn't have lived! And then when I spoke to my friend, Mrs. Clark, in the bed next to Celia's, she said she had listened to Maggie read and testify. After years of struggling, she finally yielded and received Christ today."

Could it be true, marveled Maggie? So God had answered her prayer after all—and had used her dedicated birthday! END

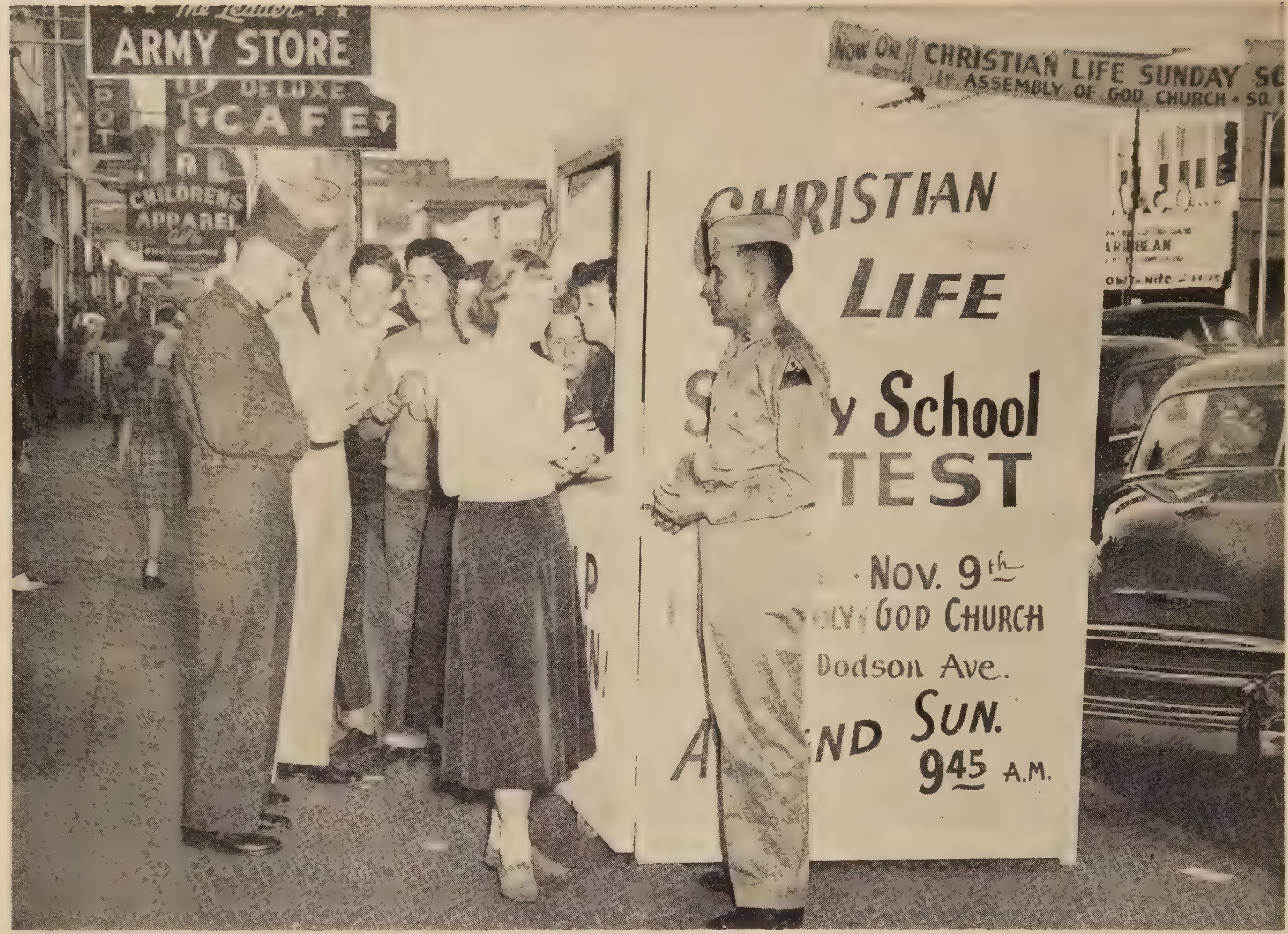
# Church & Sunday School Management

Christian Life

**1953 Project 2**

*Strengthen and develop Sunday schools.*

## *Vital Visual Aid Equipment*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# Watch for the Winners

MIDDLETOWN, U. S. A. looked like this last fall. In much the same manner as the young people pictured above, more than 1,600 other Sunday schools across the nation and in other lands put on special efforts to reach their community in the Fifth Annual Christian Life Sunday School Attendance Contest.

Early returns indicate the greatest year yet — in attendance gains and souls won.

Cartons, boxes and sundry packages containing entries are now stacked high in the CHRISTIAN LIFE office. Late in January the judges—a panel of five Sunday school leaders—will select the grand prize winner and the many other winners of valuable awards.

For a special supplement containing a complete listing of the winners, watch for the giant March issue. It will contain a feature story on the winner of the grand prize—plus scores of other top ranking features for CHRISTIAN LIFE readers and their church and Sunday school programs.

Those who don't win awards will also be remembered. A skit depicting the gains of even the loser will be provided for Sunday school superintendents to use in encouraging their schools in future efforts.

**DON'T MISS THE BIG MARCH CONTEST ISSUE**

Hearing and seeing the lesson is a teaching technique which produces results.

**FOR YOUR CHURCH PROGRAM**

# Vital Visual Aid Equipment

***by Harry Bristow***

BECAUSE motion pictures and filmstrips are a perfected and intricate development, it is imperative that we give this teaching medium a most careful and efficient presentation. A lax presentation not only delays the acceptance of the message but substantially reduces the return on your investments.

In order to do the best possible job, may we first suggest that you select the best location for your projected visual program.

The room should have good ventilation, the best in acoustics and should be one that can be sufficiently darkened to give clear, bright pictures. It would be wise to obtain good window shades, to assist you in darkening the room. But if you are concerned about the ventilation problem this involves, you may want to secure a day-time screen. There are those which provide bright, clear pictures for 90 degree viewing angle in a daylight room.

Projected visual aids cannot be used satisfactorily without a good screen. For a narrow viewing angle, you should have a "beaded screen" which is perfect for rectangular rooms. A "matte white screen" gives a more uniform image in a square room where there must be a large viewing angle.

It is advisable to always buy square screens. This permits the use of both vertical and horizontal slides, filmstrips, opaque projections and motion pictures on the same screen. For permanent installations, buy wall screens and a tripod when a portable screen is needed. Be sure to get a large enough screen. Screen width should be equal to at least one-sixth of the distance from the screen position to the last viewer.

There are many good motion picture projectors now available. Of course, as in the selection of a car, everyone has his own ideas. However, do not be penny wise and dollar foolish. Buy the best available! It is better to wait awhile until you can afford the best.

We suggest that when you purchase your projector you bear in mind that your selection should be made "geographically wise." In other words, where you will get the best in service without tying up your projector too long. It is always best to buy the larger projector, one that you use in both classroom and auditorium. The amplifier should have at least a 10-watt output and the speaker should be from 8 in. to 12 in.

Don't be high-pressured into buying the equipment. Always request a demonstration of the projector at the location where you will be using it. Make sure the film used for the demonstration has both music and dialogue. Put it to the acid test!

A very handy projector stand is now available. This piece of equipment will place your projector above the heads of the audience, which is so necessary for professional presentation. The stand can also be used to straddle seats. The adjustable legs permit adjustment for sloping floors and the like. The stand is portable and can easily be moved about and stored.

Concerning filmstrips and slide equipment, it would be wise to purchase a combination filmstrip and slide projector for 35mm and 2 x 2 slides. More and more, filmstrips are becoming a vital medium of teaching but it is advisable to also have a slide attachment for more selected material. Be sure that you secure a projector that can accommodate at least 300 watts.

There is an ever increasing number of filmstrips with records and tape. The sound effects and voices are recorded and they are very effective. You could purchase a separate record player but be sure you get all the speeds; 33⅓, 45, and 78 rpm. The producers have yet to get together on a uniform speed. Most sound projectors have a place to plug in the player. Good music before and after all showings and during breakdowns creates a good atmosphere and relieves the tension and im-

(*Continued on page* 73)

# Planned Programs

***by Wilfred A. Miller***

OUR church was presented with a complete line of visual aids equipment which included a slide and filmstrip projector, a 16mm sound projector with microphone and record playing attachments, a portable screen, a large auditorium screen and black-out shades for the two auditoriums in the Sunday school building.

However, with all this fine first-class equipment, very little thought was given as to the best use for it. When the young people found themselves with a meeting coming up and no speaker, they rented whatever religious film they could get at the last minute. Films were run off with no chance to check up on the message content and without proper advertising. Since no one kept records, it so happened that occasionally a film was repeated, which some other person rented once before.

Under such a "hit or miss" procedure, things got so bad, that often when a projector was wanted it was a case of finding out who used it last and driving to his home to get it. Once when a department wanted the sound projector, another group was using it.

Not only was the responsibility for the equipment lacking, but no one felt obligated to return the films. They were mailed to the church. Some one managed to run them off and they were left in the pastor's study or on any table handy. The climax came when our best source of Christian films served notice that we could not rent films any more, unless the church appoint someone to see that all reels would be returned and all bills paid promptly.

After this humiliating experience, the Sunday school teachers' association took action. They appointed a superintendent of visual aids, whose duty was to care for all equipment, contact sources of supply, book only the best available films to suit the need of the group requesting a picture and to see that reels were taken to the post office the next day. Advertising copy was to be given by him to the advertising committee of the church, and all bills given to the proper treasurer for prompt payment. Also, a record of every film shown was to be kept in a book, to avoid duplication in the future.

This new system worked out very well. The general superintendent of the Sunday school selected certain days of the months for films for the various departments. The pictures were to be under a half-hour, shown in place of the opening exercises, leaving time for class periods. Teachers were invited to a preview the Saturday night before. Thus they could plan a lesson to fit the film story, or use the picture as a visual aid.

It was felt this systematic planning of film programs should be extended to cover all the church organizations. At a quarterly business meeting, the church voted to form a new department, to be known as that of Visual Education, and a Visual Education director was chosen.

It was soon apparent that, if the best films

(*Continued on page* 75)

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# *Electrify* The Gospel

***by W. A. Hamilton, Jr.***

AT a street meeting 30 years ago, you'd find someone playing a small folding organ, several people singing and someone with a powerful voice shouting.

Today this has changed. Someone starts playing a record on a mobile amplifier and you clearly and easily hear the music. When you hear the gospel message, it may be either a man or woman. Actually, they may have a weak voice. However, you readily hear them—sometimes a block away. There is no more shouting or straining and using only the people with the extra loud and powerful voices.

Today we are in the electronic era. We can let an amplifier system do the work. Often those most inspired and talented have the weak voice. Now they can speak forth and be heard with electricity supplying the volume.

Small mobile amplifiers are available that operate from the automobile storage battery. They draw very little current from the battery yet give tremendous power. The battery drain is about equivalent to that drawn by your car radio. Thus it will not kill the battery. The microphone is a small type held in the hand. This allows the speaker freedom to move around and still be heard. The loud speakers usually are the small horn type. They are placed on top of the car, one points forward and the other backward. Other types of loud speakers can be used also. The horn type gives the best results outdoors and rain will not hurt them.

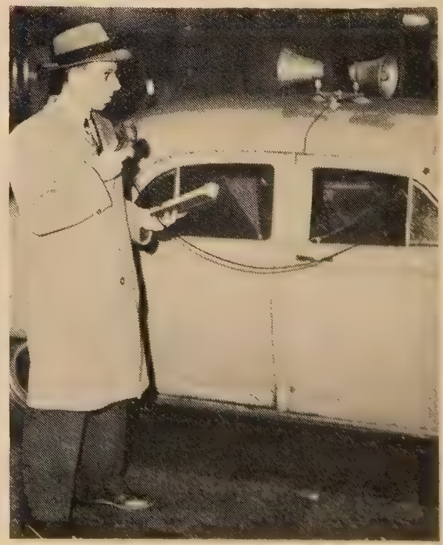
Three pieces of equipment are needed to make up a mobile amplifier system: microphone, mobile or battery operated amplifier and loud speakers.

This equipment can be used in many other ways also, such as driving around town announcing special meetings, evening services, tent meetings, etc.

God has given us these electronic inventions. Use them in His work for His glory.

END

**Everyone can hear the message now.**



A recorder reduces a year's learning time to a period of three months.

# Tape Recorders Perform Varied and Useful Functions

***by Jack Garvin,*** *Magnecord, Inc.*

WITHIN the past few years, the magnetic tape recorder has become one of the churchman's greatest and most constant aids. No other recent development has met with such unanimous acclaim and been put to a wider variety of uses.

Facilities are now being provided at conferences which will enable both pastors and laymen to make recordings of the sessions and lectures on their own tape recorders. At a recent conference, special power outlets and line-tap outlets allowed 18 recorders to be operated simultaneously. The recorders were able to make recordings for presentation to their local congregations. Entire meetings can be taped and preserved for future reference and use.

Recorders are now familiar equipment in radio stations. They are used to record special messages which are dubbed into many different programs.

There is also a new activity in which it is being used to play an extensive part by the headquarters of a denomination. They are operating a film service which carries Kodachrome slides and movies of missionary fields, colleges and other church institutions. Some of these have a typewritten script. These scripts are being replaced with recorded descriptions with sound effects and music.

Another important field in which the tape recorder is playing a vital part is in seminary instruction. It makes students more teachable. Hearing their own faults rather than being told about them makes them more amenable to suggestion and improvement. It increases learning speed to such an extent that statistics report that what students learned in a year can now be grasped in a period of three months.

Missionaries are finding the recorder to be a valuable tool in language instruction. One missionary recently wrote that while making a world tour of foreign missions, his constant companion was a tape recorder which enabled him to keep in touch with his radio audience. He made broadcasts in almost all of the 30 countries he visited.

"It was one of the great times of my life," he wrote, "when I was able to set up my recorder at the empty tomb in Jerusalem and record for my listening audience an Easter sunrise service. Other tapes were made in India and among many native church workers."

Every day tape recorders perform routine functions which lighten the duties of the busy minister and enable him to extend his services to his congregation. Daily uses of the tape recorder are in sermon improvement, radio broadcast propaganda, youth group programs, preaching to shut-ins or recording services for small churches where ministers are not available.

Something unique for the minister is an "audio notebook." This enables him to record a text in a moment of inspiration with its full thought, when he would not otherwise have the time to laboriously write out notes. Historic events in the life of the church, minutes of board meetings, delivery of reports, special addresses, interviews and other significant information can be usefully recorded also.

In choir instruction and in auditioning choir members and soloists, the recorder is proving a handy device. Recorded music is valuable too for wedding rehearsals or as background music for home weddings. One pastor presents a tape recording of the wedding ceremony to each of his newly-wedded couples as a lasting momento. No doubt they value it as a treasured possession. You too will have this same regard for your tape recorder when you begin to recognize its many uses and allow it to perform useful services for you daily. **END**

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# Know Your Pupils

***by Margaret Graham***

Part II

LAST month we covered the characteristics of the secretive, shy and imaginative child. We continue now with the second of our three-part series of brief analyses of the various personality traits, directing your attention to the humorous, contrary, tempestuous and lazy child.

4. *The humorous child:* The basis of most humor is to borderline tragedy.

a. Channel your child to direct his humor against himself rather than others, unless this contributes to his ego as an entertainer.

b. Frown on sarcasm as a cheap weapon of a hateful spirit.

c. Do not force yourself to respond to his wit and make clear that the ridiculous isn't humor.

d. If a child's mischief disrupts the class, the chances are he is drawing attention to himself and trying to upset you. Let him get under your skin and he has succeeded; he will try again.

e. Have a sense of humor yourself

f. Develop a spirit of good humor with all your pupils so that the gifted child has competition.

g. A natural comic is governed by group disapproval, so ally your class to put down unnecessary humor in the classroom. But be a sport!

h. Provide a time when they all can clown!

5. *The contrary child:* The rebellious and ill-willed child may have serious psychological symptoms but it is not in your province to delve into these. The chances are he's a spoiled youngster and his parents unwittingly have done the most cruel thing they could do to him—made him a disagreeable, selfish individual. You may alleviate the child's misery by:

a. The expenditure of long patience and alertness.

b. Make no pretense of getting along with him on his terms or by deceit and a series of manipulative exercises.

c. Cultivate a feeling of good will although you are firm. Expect good will from him!

d. Never refuse his offer to help because this is the thing which he finds hardest to do.

e. It is your job to teach him that everything he does isn't to be rewarded—that the reward is the happiness he gives to others by doing something.

f. Use stories to bear this out. David befriended Mephibosheth with no thought of gain except the pleasure and happiness that he could give to the crippled son of his friend, etc.

g. Use songs and themes of service to develop the idea that he receives consideration commensurate to the consideration he shows.

6. *The tempestuous child:* The kind you see throwing a tantrum in the ten cent store! Your message to them is: "Do not expect to win if you lose self-control."

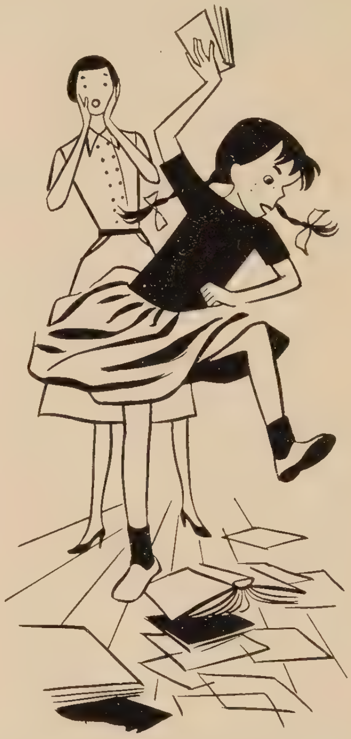
a. While you're putting the message across to them (by illustration, etc.) don't lose your own self-control!

b. There are times when children would rather be punished than to feel guilty about their behavior. Many temper-tantrum children are in this category. Have them make up for their misbehavior.

c. Allow the group opinion to dominate and give opportunities for group consideration.

d. Although the words "a nervous child" are overused, it is true that tempestuous children are sometimes nervous, or suffer the results of physiological factors. Avoid frustrating them by slow-moving processes or incompetence.

e. Keep their minds and hands occupied. Give the petulant child something to do: handwork, service and special interest projects.



**Give the petulant child something to do.**

7. *The lazy child:* You have this type in vacation Bible school when mother insists that a child attend against his will. You have two strikes against you because the child has already decided that he isn't going to enjoy whatever you present. On the other hand, the indolent child is sometimes the brightest youngster in your group. He doesn't respond because what you offer is no challenge to him. The third child who is lazy is the child who is sick or physically handicapped. Determine why your lazy child is listless and proceed accordingly. In the case of the ill child, send him home. If he is merely run down (determined by pallor, weight, etc.) do not overtax him. If possible, see his parents about having him get a medical check up. A child with poor hearing or eyesight is often never discovered because the child does not realize that he is physically impeded, or, if he does, he is afraid of being found out. Having him sit near the front of the room will help.

But for the first two types of lazy children:

(*Continued on page* 75)

**FINGER STORY**

# Brave Daniel

### *by Betty Nicholson Muller*

DARIUS was a king who lived long, long ago. He fought with other kings and conquered their lands until he ruled over a great kingdom. It was so great that he couldn't possibly look after it all himself so he divided it up and had more than 100 princes to help him rule. Then he appointed three presidents to have charge of the princes.

Daniel was one of the presidents. He was the highest in the kingdom next to King Darius. Daniel (use pointer) was a Hebrew who had been taken captive (Fig. 1) and brought to this strange country. But even in this new land he continued to worship the true God. He prayed to God three times every day—in the morning (bend pointer), at midday and in the evening. Daniel (pointer) was very upright and very faithful and—as we shall see—he was also very brave.

Now Daniel had some enemies. The presidents (thumb) and the governors (lift pointer) and the princes (lift middle finger) and the counsellors (lift fourth finger) and the captains (all five fingers raised), who helped rule in the kingdom, were jealous of him. They put their heads together (Fig. 2) to try to think of some way to get Daniel in trouble. They knew how faithfully he worshiped God. Finally they had a plan.

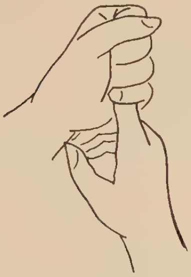


FIG. 1

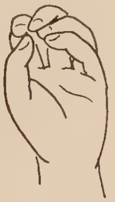


FIG. 2

So the presidents (thumb) and the governors (lift pointer) and the princes (lift middle finger) and the counsellors (lift fourth finger) and the captains (all five raised), went before King Darius and said, "King Darius, we want you to make a new law that if anyone shall make a request of any God or man, except of thee, O King, for 30 days, he shall be punished. And this is the way he'll be punished—he shall be cast into a den of lions." Big, hungry lions! (Fig. 3).

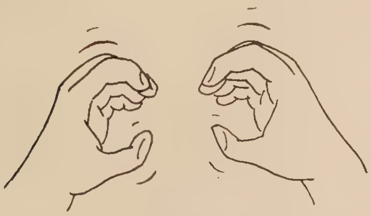
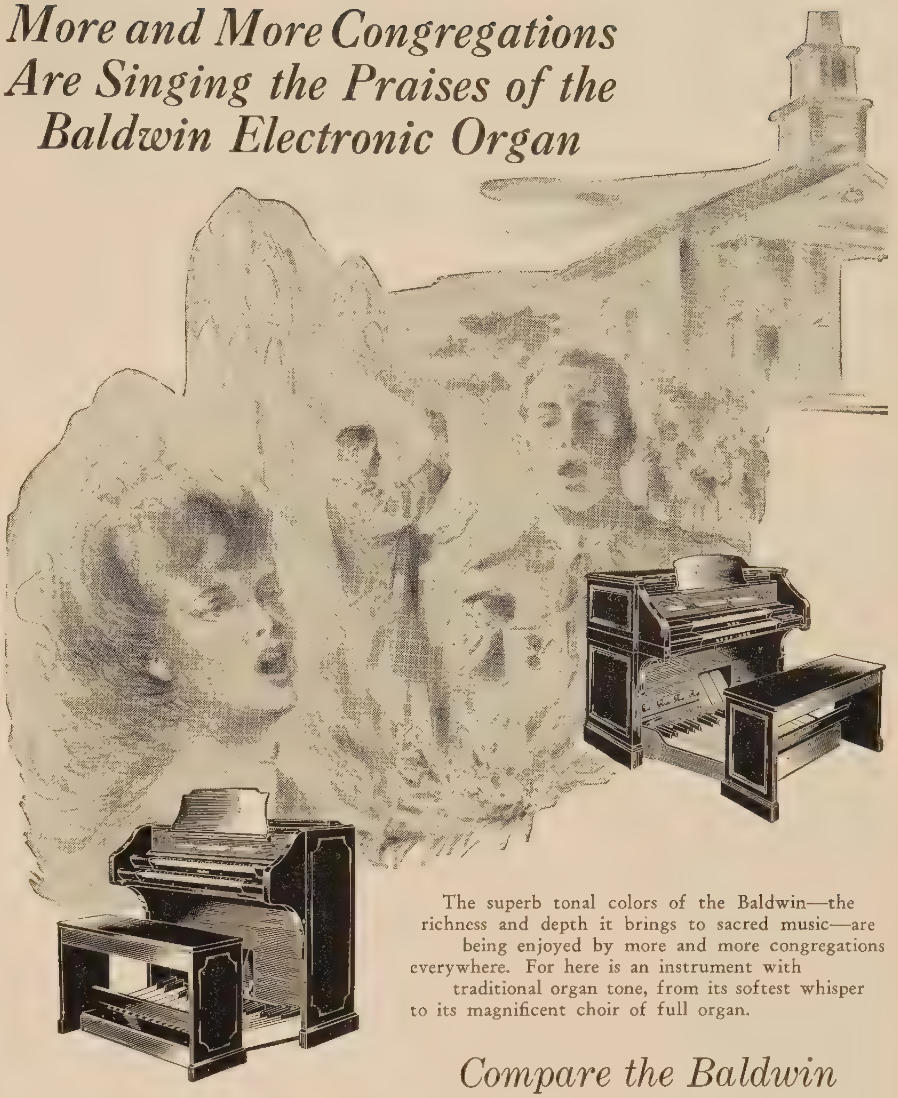


FIG. 3

Well, King Darius thought it would be all right to make a law like that. When it was all put down in writing, he signed it (write in air). After that the law could never be changed.

(*Continued on page* 75)



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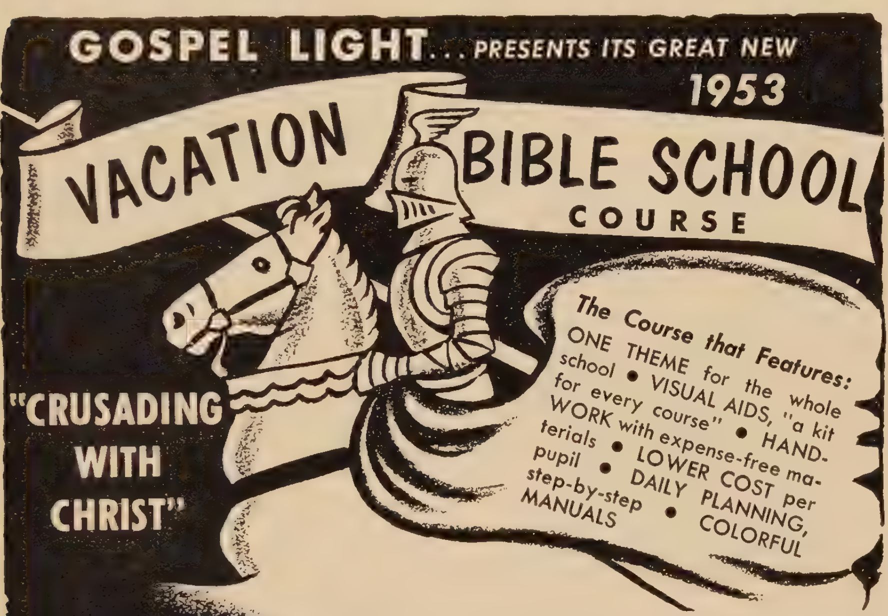
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# Easter Films

TO AID you in your selection of Easter films and to inform you of the wide range available, CHRISTIAN LIFE gives you the following listing for your convenience. Although we have endeavored to make it as complete as possible, it is still only a partial list. These films have been recommended by the producers but not reviewed by CHRISTIAN LIFE.

### CATHEDRAL FILMS

**Filmstrips**

- *The Last Supper*
- *Gethsemane*
- *The Trial*
- *The Crucifixion* *
- *The Resurrection* *

**Films**

- *I Beheld His Glory*

### SOCIETY FOR VISUAL EDUCATION, Inc.

**Filmstrips**

- *The King of Glory*
- *The Gospel of John*
- *When Jesus Kept the Passover Feast*
- *Hosanna to the King*
- *The White Lily*
- *The Caterpillar's Journey*
- *The Hour Is Come*
- *Plants and Animals in the Spring*
- *A Journey Through the Holy Land*
- *Life of Christ Visualized:*
  - *The Last Ministry*
  - *The Betrayal and First Trials*
- *Thy King Cometh*
- *After Three Days*
- *Hymns of the Cross*
- *Growing in God's World Series:*
  - *Mike Grows*
  - *Mike Learns*
  - *Mike Makes Friends*
  - *Mike Grows Another Way*
- *Beginning Nature Study Series:*
  - *Birds of Our Community*
  - *Bird and Animal Babies*
  - *Farm Animals and Pets*
  - *Homes of Birds*
  - *Animals of the Zoo*
  - *Wild Flowers Everyone Should Know*
  - *Backyard Insects*
- *Rackety Rabbit and the Runaway Easter Eggs*

**Slides**

- *Elsie Anna Wood Slides of Life of Christ*
- *The Story of Easter*
- *I Came From the Father, Now I Return to the Father*
- *The Easter Story Painted By Tissot*
- *The Passion Story in Art*
- *Paintings By Sallman*
- *The Passion Play—Oberammergau*
- *God's World in Color*
- *Easter Slidesets—Standard:*
  - *Holy Week*
  - *Ecce Homo*
  - *The Risen Lord*

### FAMILY FILMS, Inc.

**Films**

- *Thirty Pieces of Silver* **
- *The Upper Room* **
- *Betrayal in Gethsemane* **
- *Jesus Before the High Priest* **
- *Trial Before Pilate* **
- *The Lord is Risen* **
- *The Lord's Ascension*
- *The Road Back*

### CHURCH-CRAFT PICTURES

**Filmstrips**

- *The Resurrection Story*
- *Christ is Risen*
- *The Easter Story*
- *Easter in the Holy Land*
- *Institution of the Lord's Supper*
- *Peter and the Resurrection*

### UNUSUAL FILMS

**Films**

- *Vesper Melodies*

*Light of the World*
*You Can't Win*
*Pound of Flesh*

**THE RELIGIOUS FILM ASSOCIATION, Inc.**

***Films***

*Journey Into Faith*
*First Easter*
*Barabbas, The Robber*
*Barabbas*
*King of Kings*
*The Promise*
*I Beheld His Glory*

---

* Also handled by SVE under *Life of Christ Visualized.*

** Also handled by "The Religious Film Assoc. Inc."

## VISUAL AID

*(Continued from page 67)*

patience of the audience.

One visual aid that the church has overlooked in many places is the opaque projector. An opaque projection is a reflected picture. A picture object or printed page is placed in a projector equipped with a set of mirrors and a lamp. The mirror reflects through the lens and onto the screen. Pages from books, flat pictures, newspaper, magazine, mimeographed material and small objects are projected onto the screen large enough for everyone to see. Colors in the objects are reproduced. The greatest advantage of the opaque projection is the abundance of comparatively inexpensive material.

Now we come to the films and filmstrips to use in your audio-visual program. The filmstrip market is continually receiving new productions. The market is not flooded but it is now possible to find a filmstrip on almost every subject.

There are some churches that have their own library. In some places, groups of churches build up a county library, each one contributing a small amount to the fund. In this way, they have a better selection. It is suggested that you purchase the filmstrips and slides outright. This will continue to bring dividends on your investment down through the years.

When you start a library, it would be to your advantage to purchase a filmstrip cabinet in which you can file your subjects.

As to motion picture availability, the *Selected Film Releases* of Whittier, Cal., have released a *Guide to Motion Pictures, Filmstrips and Other Selected Films.* Almost every usable Christian film is listed as well as the place where they can be secured. From time to time they send out release sheets on new films. The cost of the guide is very reasonable. It would be worth your while to secure the complete set. There is also the *Evangelical Film Index* put out by the Christian Youth Cinema of Glenside, Penna. This is a complete listing of available evangelical films.

Make your film selections very carefully. Select the films from which you can get the best returns. It is advisable to request study guides and any utilization material that is available on the films you book. The producers are endeavoring to make such helps available for all films. They, too, are conscious that this ministry is surely a teaching medium. END

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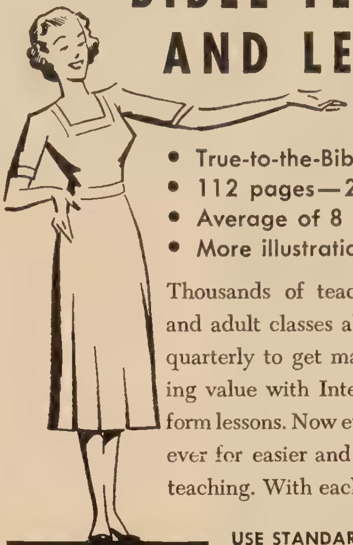

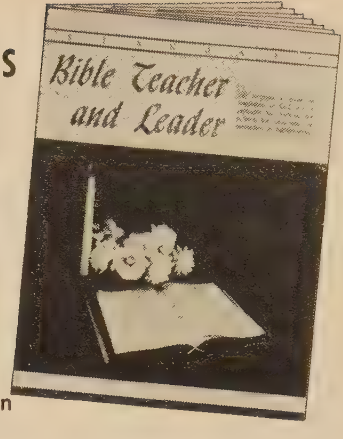

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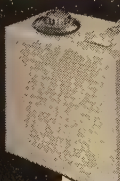

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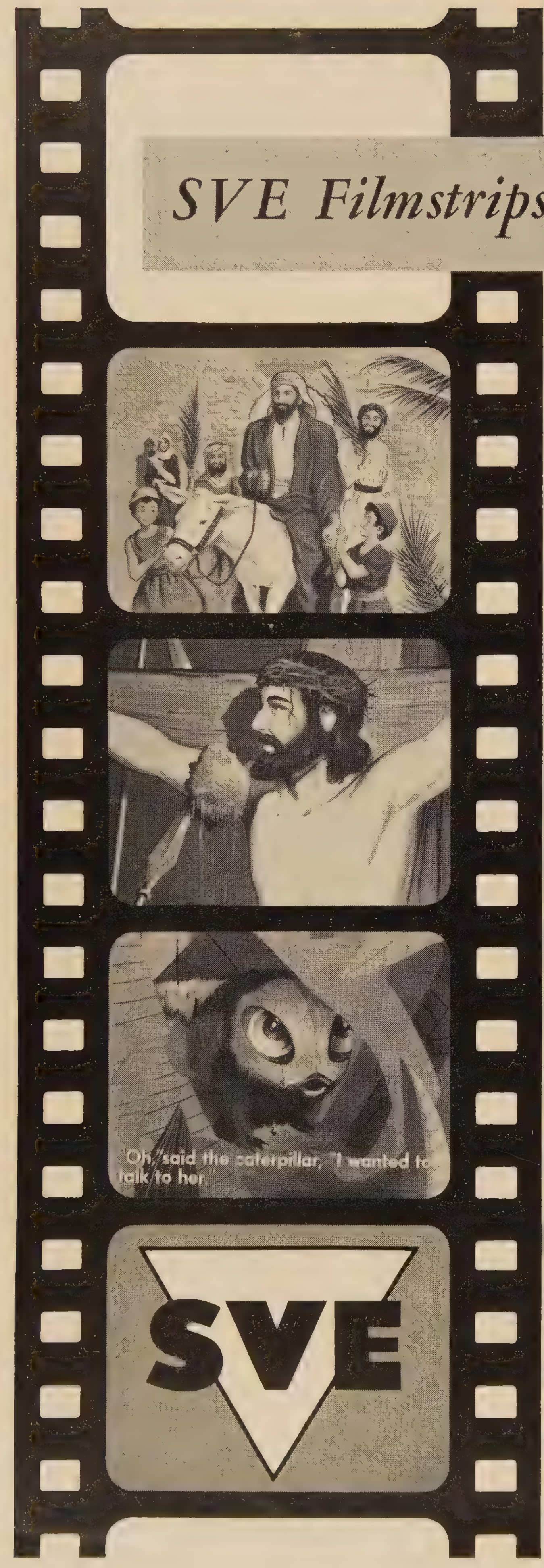
# *SVE Filmstrips for Easter Programs*


"Oh," said the caterpillar, "I wanted to talk to her."
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| | |
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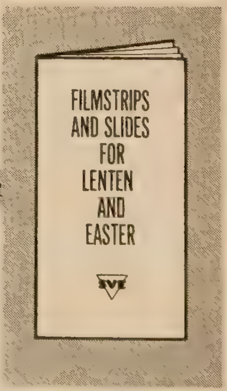
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## BRAVE DANIEL

(*Continued from page 71*)

When Daniel (pointer) heard about the new law, he went to his house and—I told you he was brave—he prayed to God the same as he had before. He prayed in the morning (bend pointer), and he prayed at midday and he prayed in the evening. As he prayed he made requests of his God. He asked God for the things he needed. I am sure he asked God for strength and grace that he might stay true to Him.

Now the presidents (thumb) and the governors (lift pointer) and the princes (lift middle finger) and the counsellors (lift fourth finger) and the captains (all five raised) had planned this trick. When they found Daniel praying they went and told the king. They told him that Daniel was asking his God for things.

King Darius loved Daniel very much and he was disgusted with himself for having made a silly law like that. All day he tried to find some way to save Daniel but it was no use. He had signed the law (sign in air) and it could not be changed!

The lions were in a den below the ground and they were so big and hungry! Everybody help, now. We need lots of lions (Fig. 3). They took Daniel (pointer) and lowered him into the den (lower hand slowly). And a big stone was laid across the opening (Fig 4).

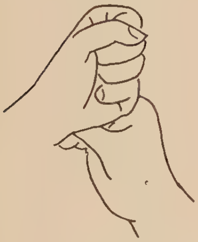
FIG. 4

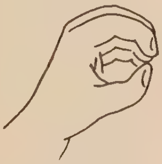
FIG. 5

King Darius went home to his palace but he stayed awake all night because he was so upset and worried about Daniel. Very early in the morning he hurried to the den of lions and called (hand to mouth) in a sad voice, "Daniel! Daniel! Was your God able to save you from the lions?" Then he listened (cup hand to ear). Do you know what he heard? The voice of Daniel came up to him!

"O King, my God sent an angel to shut the lions' mouths (Fig. 5) and they haven't hurt me at all!" And sure enough, there was Daniel and there were the lions (pointer). God hadn't let them even touch him!

O my, the King was *so* happy and he commanded his men to bring Daniel up out of the lions' den. The big stone was moved away (Fig. 4) and when Daniel was brought up (move "Daniel" upward) they all looked at him. He didn't have even a scratch!

After that King Darius made another new law and signed it (write in air). This law said that all the people in all his kingdom were to honor and fear the God of Daniel (pointer) for the king knew that He is the living God whose kingdom will never end.

END

## KNOW YOUR PUPILS

(*Continued from page 70*)

a. Appeal to their curiosity (object lessons, questions, quizzes, etc.).

b. Give them a goal or a reward to work toward.

c. Start the habit of working so that work is thereafter not a hit and miss, spontaneous endeavor. Regular assignments, etc. will do the trick if you follow through.

d. To promote interest in working, show your appreciation for what is done. When one task is completed, have more work available to be done. Use the special interests of the child to keep him active. Assign special projects to him if he is an exceptional child. In this way you will arouse the desire to act by associating joy with it. Soon you can lead him to desire what other children enjoy. In any event, insist upon his working. By firmness show him that you have no tolerance for disobedience.

(*To be continued*)

*The concluding article in this series will appear next month when we will discuss the characteristics of the intense, self-assertive, imitative, helpful and good-natured child. We trust you're clipping each part out for your notebook. These excellent pointers will help you increase your understanding and give you added insight into those perplexing problems. You will then be better able to reach your children with truth in love.*—ED.

## PLANNED PROGRAMS

(*Continued from page 67*)

were wanted, advance notice to book them had to be given as far ahead as three weeks and in some cases, two months. To do this, every department in the church advises which dates they desire a film and suggest a type. The director suggests several titles to the president of the organization, from the vast files of films he has thought advisable.

In most cases, the director himself makes the selection, now that he is familiar with their needs, likes and dislikes. For instance, our young people like a good gospel film about an hour or longer once a month for a Saturday night. Such films as *Great Discovery* and *Reaching From Heaven* have had large audiences, and made clear to many the way of salvation. The pastor usually gives an invitation at the close of the service.

Another type of film programming that has worked out successfully is with the men's Bible class. Every second month they meet on a Friday night and play games, have refreshments, and then films are shown for about an hour, such as the *World Series, Science Films, Fishing or Hunting,* ending with a short film like Gil Dodd's *So Run.*

The older young people enjoy travel films once a month on a Saturday night following a devotional study. The married couples meet in homes, and at times invite unbelievers to see the Moody Institute of Science films.

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# Coupler's Class

### *by Bernice Flynn*

Do you have a young adult class for married couples meeting Sunday mornings for Sunday school? If not, you are failing to tap one of the major sources for new members.

Young parents enjoy getting out together and will come if you have a class that deals with practical problems concerning the Christian homemaker. The handicap, however, is what to do with their little ones. It doesn't take much effort to organize a Sunday school nursery with cribs and play pens. It will more than repay.

To really cement your young adults into Sunday school life, give them not only a hard hitting lesson Sunday morning, but help build up their social life by organizing a coupler's club which meets on a week night.

One church in Pennsylvania had a coupler's club which made it necessary for a couple to belong to the Sunday school class before they could belong to the coupler's club. On the other hand, another pastor, who had a large young adult group in Sunday school, said, "We first invite couples to the fellowship on a week night and from there interest them in our Sunday school class."

This club has clever signs about, "See you in Sunday school Sunday morning," so that everyone realized the club was not divorced from the Sunday school and had a real purpose behind it.

The problem of organization of the week-night fellowship depends on the size of the group. One church started their club rolling by asking three couples from the adult class to plan an evening of entertainment, refreshments and a penetrating, ten-minute devotional.

After an evening thus spent they asked how many would be interested in such a meeting monthly. It was decided to have a president, vice-president, secretary and treasurer. All offices were to be held jointly by man and wife, one of which must be a

## PLANNED PROGRAMS

(*Continued from page* 75)

All these can be worked out successfully after the groups get to know that they can benefit by planned film bookings.

A group of ladies is now engaged in binding more than 1,000 colored slides of the stories of the Bible, putting them between glass for protection. These 2 x 2 slides, together with some filmstrips, are used many times a month by individual teachers and group leaders in their classes and homes in reaching children for Christ. The slides are seldom used in opening exercises, but reserved for private use by those who wish to use them to teach.

At teachers' meetings, the pastor of the church suggests methods he has found to use slides. He is engaged in making a collection of slides, and is hoping to start a camera club with a dark room in the church basement for the purpose of making visual aids for church use.

You too will be amazed with the results a planned visual aids program can bring.

END

member of the local Sunday school class. Young married people who taught classes in Sunday school and couldn't come to the coupler's class were invited to attend also.

Married couples who were in sympathy could be eligible for membership after attending two meetings and signing a membership card. Thus they agreed to abide by the constitution (drawn up by the officers and approved by members after organization). Committees were appointed by the president. The number and size of each would depend on the membership.

It was found necessary to have at least two committees. A publicity committee to advertise all activities of the club in the local paper and to keep a record of the year's activities. And a membership committee to submit names of new members and keep an accurate record of attendance.

As to the program committee (most important to a live-wire club), it was found best to choose the members of this committee so that throughout the year all active members participated. The term of office was one month and there were never less than three couples on the committee.

The program committee planned only social and entertaining programs as the purpose of the club was to provide a social program for married couples. The ten-minute devotional was left to the pastor and he could ask a business man to give a testimony, show a Christian movie, discuss a problem. The aim of the club was social fellowship for the young adult Sunday school class. This club also asked dues of $3.00 per couple per calendar year which was used for a banquet.

The program committee for the month was responsible for sending out postcards to all members to remind them of the meeting (names and addresses came from membership committee). Also they were responsible for the expense of the meeting for that particular month. Another church calls their group "Come Double"—man and wife. Another church has a Clipper club to train young married folk on matters connected with the Christian home. All officers have ship names from Captain (president) down to Navigator (program chairman). The members are called a crew. They used a book on marriage for study purposes on fellowship nights. On Sunday mornings they took a course on what the Bible says about the Christian family.

Another club has a social evening plus a special speaker, who receives a free-will offering. Your group can be the best judge of what type of club they prefer and how much time they wish to devote to the social, mental or spiritual phases.

Why not try a coupler's club? You will reap results not only in social fellowship but also a definite increase in your Sunday school attendance. END

### *Bright Ideas*

**Perhaps you have a well-worked out plan that has been successful in your Sunday school. Why not share it with others by sending it along to us in article form. Helpful how-to-do-it hints are always welcomed by the editors. We'll be looking for your suggestions.**

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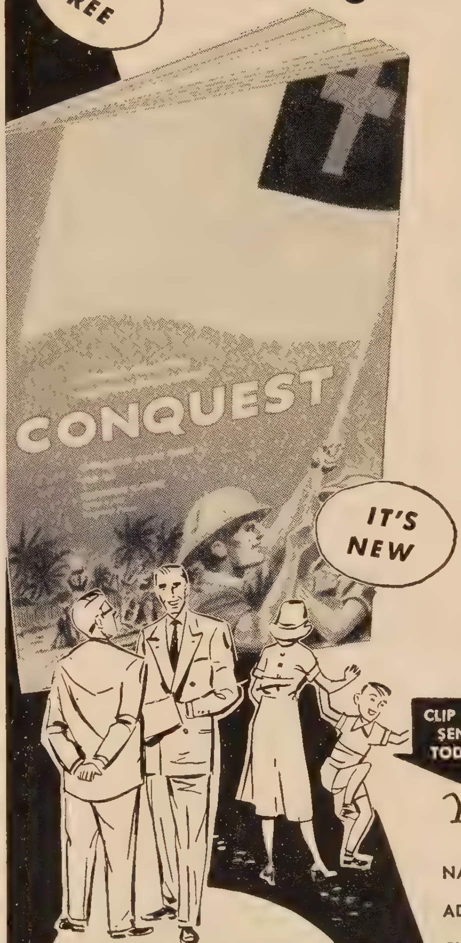

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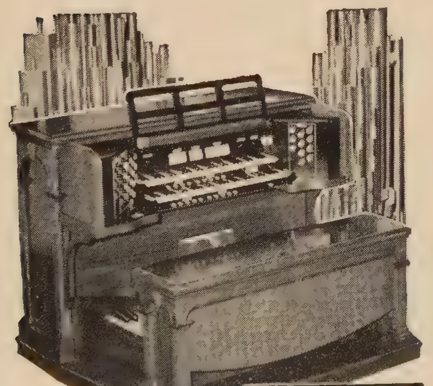

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## THE LAST TRIP OF THE VIGILANTE

*(Continued from page 22)*

her course. For some minutes Becky sat quietly until he began to wonder if, perhaps, he had been mistaken. And then he saw the pain come again. It approached slowly, stealthily, to grip her whole being, until her eyes rolled back and closed and her teeth bit deeply into her lower lip. He saw it tighten its vice-like grip upon her and hold it for an instant, then reverse itself and slowly ebb away. But this time she, too, realized what was happening. Stark terror reflected in her eyes.

"Ruth!" she said tensely when she could speak again. "Ruth!"

Her sister took her swollen hand and patted it affectionately. "There now, Becky," she said, her own voice strained and taut.

There was something strange and dangerous in her tone. Ed turned around again just as she looked up. She stared at him queerly and her mouth opened as though to speak. But she didn't. Instead her eyes went glassy and without warning she threw back her head and screamed.

Becky grasped Ruth by the arm and Ed moved towards her instinctively, but the instant he relaxed his grip on the wheel the *Vigilante* lurched violently and a big wave combed over the prow.

Then Ruth began to laugh and sob hysterically. As she did so the strength seemed to go from her body and she slumped, trembling, in the seat.

The tourist buried his head in his arms and was sobbing, over, and over, "Oh God! Oh God!" But Ed knew that it wasn't the call of a Christian to his Master, but rather the frantic pleading of one who had been frightened to pray.

The whole cabin was threatening to come apart now. Children were crying and women were talking in tense, excited tones that verged on hysteria and Ruth was still laughing and crying wildly.

Ed looked back at Madeline, but she had already left the children and had stumbled up to where Ruth was sitting.

"Stop it, Ruth!" she demanded coldly. And, bracing herself, she slapped the hysterical woman on the cheek.

Ruth straightened suddenly, her eyes blazing. The cabin was breathlessly quiet.

Before she could recover from her surprise Madeline slapped her again on the other cheek, so savagely that she left the livid imprint of her hand.

"You! You!"

"Get hold of yourself," Madeline said evenly, "and stop acting like a baby!"

She turned, at that, leaving Ruth sputtering, and went over to Ed.

"Thanks, Madeline," he managed.

"Ed," she said softly, "you've got to go back!"

"We'll be opposite Buffalo Point before long."

"Becky's gone into labor and we're listing more all the time, *we've got to go back!*"

It was true that the *Vigilante* was listing worse.

Another pain hit Becky with a sledgehammer blow. It made him wince to see the strength of it.

That day (20 years before) they had pleaded with him, too, had begged him to go back when he knew that the safest thing was to buck the big, rolling breakers across the Big Traverse into the Warroad River on the other side. But they had gotten hysterical and so he had turned and tried vainly to find the Dewey's Island dock in the dark of the storm and missed it to sink his boat on the rocks.

It would be easier to turn as they wanted him to, to run with the big rollers than to fight them wave by wave. The *Vigilante* lifted sluggishly, shaking the spray off her prow. Now they were in a world all their own, a wildly pitching world that was curtained with white, swirling, impenetrable snow.

★ ★ ★

**Some people's conversion is like turning the seat on a train, but all the time traveling the same direction.**

★ ★ ★

"Oh God!" he prayed to himself. "Help me to know what to do!" But even as he prayed he knew how futile that was. He already knew what to do! If only he had the courage to fight the storm through!

In a moment or two he glanced obliquely at Madeline. Her face was ashen beneath her make-up and her lips were trembling uncertainly. The harsh, brittle exterior had crumpled in the face of fear. And still he hadn't testified to her, hadn't told her of the saving grace of the Lord Jesus.

For two full minutes Ed wavered, his eyes glued to the compass as the *Vigilante* started to drift about with the storm. Then, suddenly, he knew what he had to do. He swung back on his course across the Big Traverse towards the Warroad River on the other side. Then, taking a deep breath he began to hum, softly at first.

"Hardly the time to be singing!" Madeline said dully.

"It's always a fine time to be singing that song," he said. With that he threw back his head and began to sing lustily, if unmelodiously, *"But I know whom I have believed, And am persuaded, that He is able, To keep that which I've committed, Unto Him against that day."*

By the time he had finished the

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chorus the tourist straightened slowly and only an occasional sob shook his shoulders. Madeline was staring at Ed.

"I never expected to hear you sing a song like that," she said in disbelief.

"Before I went down to Texas I didn't either," he told her, gathering courage. "But something wonderful happened to me there."

For a moment or two the cabin was silent, then Madeline said, "So that's the reason you wouldn't drink with me!"

He nodded. "I've found something better than the old life, Madeline."

"Let's all sing that song," Becky put in.

Ed started it again, humming over the words he didn't know, and the others joined. The *Vigilante* rose and fell with each successive wave. The very words seemed to soothe the passengers. Little Becky Collins was smiling now, between pains and even the children had quieted and were trying to follow along with the singing as best they could.

A new confidence and strength that Ed Royal hadn't know since that other fateful day, 20 years before, surged through him.

They sang that chorus, and another, and another, until they passed Buffalo Point and began to draw closer to shore where the waves began to lose some of their fury.

"We're going to make it, Becky," Ruth said, her voice shaky but subdued and quiet. "We'll have you in the hospital in plenty of time."

Becky nodded confidently and managed a faint little smile even as another pain gripped her.

Ed turned towards Madeline. There was more than confidence and trust in her eyes. And something else that he scarcely dared to think about.

"Have dinner with me tonight, Madeline," he said suddenly. "There are some things I'd sure like to talk with you about."

"There are some things I want to talk to you about, too, Ed," she said huskily.

Before they left the *Vigilante* he opened his bag, took out his shining new Bible and tucked it under his arm. Together they walked up past the Boothe Fisheries in the snow. END

**Picture Credits**

Page 15, N.C. Dept. Conservation and Development; pages 24, 25, 26, Bob Jones University; page 27, John W. Mott, Greenville, S.C.; page 30, *Amarillo Globe-News;* page 32, Christian Home League; page 39, Broadcasting and Film Commission, NCC USA; page 42, Youth for Christ, Chicago; page 47, Religious News Service; page 66, First Assembly of God Church, Ft. Smith, Ark.; page 67, Minnesota Mining and Mfg. Co.; page 68, Hamilton Electronics; page 83, Good News Productions.

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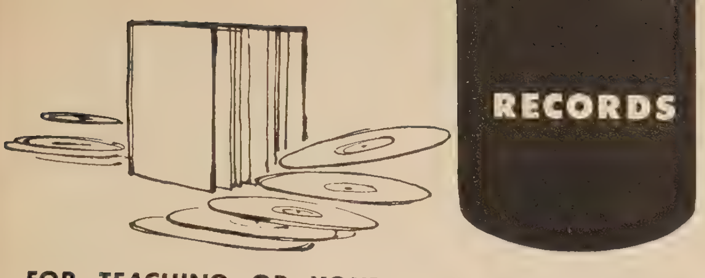

FOR TEACHING OR YOUR LISTENING PLEASURE

WENDELL P. LOVELESS
editor

# Music which Turns Thoughts Godward

THE new long-playing recording of songs by George Beverly Shea, under the Victor label, will be enthusiastically received. Shea's voice never was heard to better advantage, and the musical arrangements, accompaniments and the technical production leave nothing to be desired. Victor has supplied an orchestra and vocal chorus for several of the songs. They add immeasurably to the effectiveness of the numbers. Shea seems to do his best when he knows that there is "solid" background in the accompaniment department. His is a voice with meaning.

The record bears the title, *Beautiful Garden of Prayer,* taken from the number one song on side one. Orchestra and chorus assist in this familiar number by Fillmore.

The same fine accompaniment is supplied for *Sunrise,* the well-known gospel song by the prolific composer, Ackley. The singer has included a fine cutting of *The Holy City* among the selections on side one. The accompaniment is organ, piano and harp. There is a brief interpolation of a few Scripture verses which, in my opinion, adds to the interest and impressiveness of the number. The reader has done exceedingly well in this.

Then there is *Farther Along,* with guitar accompaniment, which gives a touch of variety.

■ Side two begins with Geoffery O'Hara's, *I Walked Today Where Jesus Walked,* with orchestra and chorus accompaniment. I never heard it to better advantage. Bev really brings out the message of the song.

There is also *The Love of God,* with organ, celeste and harp accompaniment; *Precious Lord, Take My Hand,* with which organ, piano and guitar are used; and *Somebody Cares,* using the same accompanying support. You can't go wrong with this excellent disc.

■ Speaking of Victor Recordings, I just heard a preview of a new RCA Victor pressing of one of Stuart Hamblen's songs, *Known Only To Him.* It is sung by the Golden Chorus, featuring Jimmy Carroll. I really enjoyed it and I think you will, too.

On the other side is *The Mystery of His Way,* done by the same musical group. It is gratifying to see the large record companies producing things of this type. Of course, RCA Victor's discs are always nearly perfect as to surface and technical quality.

■ I also heard a Coral label recently, on which Tommy Sosebee, with the Burke Quintet, do *Savior Of The Old Rugged Cross,* written by the soloist. It is somewhat in western style, although not objectionably so, in respect to rhythm. The words are quite good and the melody is pleasing. I used it on a radio program not long ago. There was very good audience response. I believe most people will like it.

On the other side is *The Lord Lives At Your House,* perhaps more sentimental than scriptural, but a catchy tune. I'm glad for some of these songs, even though they may leave something to be desired in the way of lyrics and music quality. In these days I'm thankful for anything which turns the thoughts of people generally to the things of God and eternity. So much contributes to that which is purely physical and even sensual.

■ I don't think I have told you about two new 45-RPM recordings of Lem Stroud singing four songs for Rainbow. I don't want you to miss hearing these. They are *Standing Somewhere In The Shadows; There's A Rainbow Shining Somewhere; Because of Him;* and *I'll Serve Him Today.*

Stroud has a rich, full voice, and really gets the message and spirit of the song across. Accompaniments for the first two mentioned above are furnished by Don Martin, organist, and Mabel Edith Oliver, pianist. Very nicely done.

■ I want to tell you about two recordings by Joe Trussel baritone, who has an unusual voice. It is exceptionally resonant and thus is good recording quality. Some might say that there is a bit too much tremulant. His words are crystal clear. So clear, in fact, and so crisply enunciated, that it is, in my opinion, a bit too deliberate in spots. But he sings with an apparently intelligent concept of the message of the song. This is greatly to be desired in the type of numbers he has selected. I am sure his productions will be a real blessing to many.

He has put the following on record: *The Ninety And Nine,* with Eddie Trussell as the accompanyist. This is backed with *An Evening Prayer.* The message in both of these is nicely projected. On one face of the second record is *The Pearly White City;* and on the other side, *Grace Greater Than All Our Sins.*

Mrs. Joe Trussell supplies the accompaniment for both of these sides very satisfactorily. I would not say that this soloist has a great voice, but it is a voice with a message. I am sure that many are being blessed through his musical ministry. After all, what more can a gospel singer ask than that the Holy Spirit shall wing his song to hearts? END

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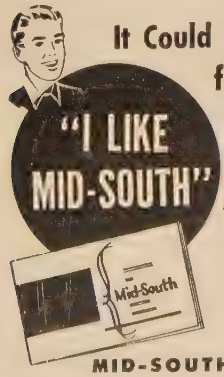

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## REVIVAL

(*Continued from page 34*)

"Oh, no," replied the minister. "At our recent conference our Commission on Evangelism got up on the floor and officially recommended your family altar service."

CHL never makes a plea for money, nor sends letters of solicitation to the lists of many thousands who have signed cards. One quarter of the services have been conducted without any offering whatsoever given by the church. On three different occasions in a recent summer, Darby went out to conduct services that gave no remuneration while large deficits stared him in the face. But on returning to the office, each time he found a check for $1,000 waiting in the mail. Annual budget of $15,000, kept at a minimum by volunteer work and the fact that no board member receives a cent of remuneration, includes the cost of printing 15,000 copies of the bi-monthly *Christian Home Messenger*.

★ ★ ★

**No matter how difficult the problem, how big the need, how impossible the situation, God's grace is sufficient.**

★ ★ ★

Future strategy not only includes going after more family altars, but doing a more thorough job on those already established. Recent figures show a quarter of churches asking for repeat services. Calvary Baptist Church, New York, recently asked for its second. Since Christian literature is an ally of the home, the BFI is allied with CHL, Darby intends to spread around as much Christian literature as possible through its lending libraries. Recently he sent hundreds of books to Bible club groups in the South. Also, CHL wants to help churches put on visitation programs. In other words, they want to help build up the church after its awakening.

Secular authorities point out that America's hope lies in the home. J. Edgar Hoover, F.B.I. director, recently investigated the CHL and wrote a letter of commendation to its president. He said, "Your work is certainly in the American tradition and necessary for the preservation of our land against the forces of evil which are seeking its destruction. By religious training in the home, the foundation stone upon which our country is built will be strengthened, and both God and our nation will be served."

If in this busy day families can find time to gather together around television, CHL believes they should find time to rally around the family altar. Hence it's full steam ahead for "five million praying families to save the nation from chaos."

END

**TELEVISION FILM SERIES NOW AVAILABLE FOR RENTAL FROM CHRISTIAN YOUTH CINEMA**

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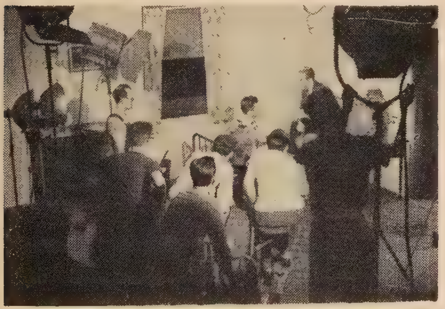
GROVENOR RUST
*editor*

# Realistic Films With a Message

ONLY a few motion pictures have actually shown God's power over sin as convincingly and as dramatically as does *Twice Convicted.* This 60-minute color film tells of the earlier life of Dr. Fred Garland, now an able and well-known Southern minister. It recounts how "Dr. Fred," as he is called by many young people under his ministry, left home for a "change." It did not come until after he had addicted himself to liquor, then to crime and dope.

It is the eloquent story of the downward slide of a restless young man who first drank liquor at a party. For Fred Garland, this slide down ended when he hit bottom in the dope ward of a prison. He was sent there on his second conviction. The district attorney felt that nothing short of a miracle could change him or save him from a heroin addict's death. A prison worker knew the One who *could* change men to usefulness and he led Garland's dope-tortured being to salvation.

In many ways this film pulls strongly at the emotions. It is realistic and tense. It is a film for youth, but it also has a dynamic and not easily overlooked message for parents. "Dr. Fred's" personal appearance and testimony in the concluding scene should arouse a sense of need in the heart of any not knowing the Savior. The story and message of this film is important enough for churches to make a real effort to have it shown.



**Studio shot shows Good News at work.**

You may be interested to know that this film was used with a fairly discerning college age group. They not only liked it, but it did something to them.

Write to Dr. Fred Garland for information as to how you can obtain a showing. The production for this film was handled by Good News Productions, Chester Springs, Penna.

Since reviewing, more than $2,000 has been spent additionally to improve the technical quality of *Twice Convicted* above its already acceptable level. This has provided for many improvements in direction technique.

■ Seven of the 13 new Living Bible films released by Family Films re-enact parts of Christ's life relating to the Easter story. These films begin with one entitled *Thirty Pieces of Silver,* which shows the happenings found in John 11: 45-53, Matt. 26: 6-16, Mark 14: 3-11 and John 12: 1-8.

The next one is called *The Upper Room.* It presents the Last Supper message as found in Matt. 26: 21-35, Mark 14: 18-31, Luke 22: 15-27, John 13: 4-38 and 14: 1-17, 27, and I Cor. 11: 23-36. Third of the series is *Betrayal in Gethsemane,* showing the part of the passion story presented in Matt. 26 and 27, Mark 14, Luke 22 and John 18.

The trial of our Lord is divided into the appearances before the High Priest called *Jesus Before the High Priest* and the one before Pilate entitled *Trial Before Pilate.*

Both of these films give the story as found in the four gospels. The events of Matt. 27: 57—28: 15, Mark 16: 1-8, Luke 23: 50—24: 11 and John 19: 38—20: 18 are given in the film entitled *The Lord is Risen.*

The final film in the whole series brings a re-enactment of the appearances of Jesus from the resurrection to His ascension. These events are those recorded in Matt. 28: 9-20, Luke 24: 13-53, John 20: 19-29; 21: 9-17 and Acts 1: 3-11. It bears the title, *The Lord's Ascension.*

Each of these films is 15 minutes in length and may be had in black and white or color. For most of them, the black and white version is quite acceptable and also a few dollars less expensive to rent. Artistically, dramatically and technically, they are all well done. The narration and dialogue for the sound is almost a literal rendering of the Revised Standard Version. This appeals to me, inasmuch as it is apparent that the prime usage for these films will be in the Sunday school, where overly emphasized extra-biblical interpolations can often cause confusion in the minds of young scholars. Another good point for these films is the 15-minute length. This permits them to be shown for the whole school in the general session. This will set the theme of thought with development and reference to follow in the class period.

There are many other uses that can be indicated such as with youth groups, training classes, vacation Bible schools and special Easter and Lenten programs.

■ Coronet Films has made available a ten-minute color or black and white film entitled *The Easter Season.* This picture gives an overview of the subject from the standpoint of its being the celebration of a religious holiday. The narration and content is light and seriously gay. It presents Easter as a time of happiness and new growth. In reference to this, a cocoon is shown which also can be pointed to by the teacher

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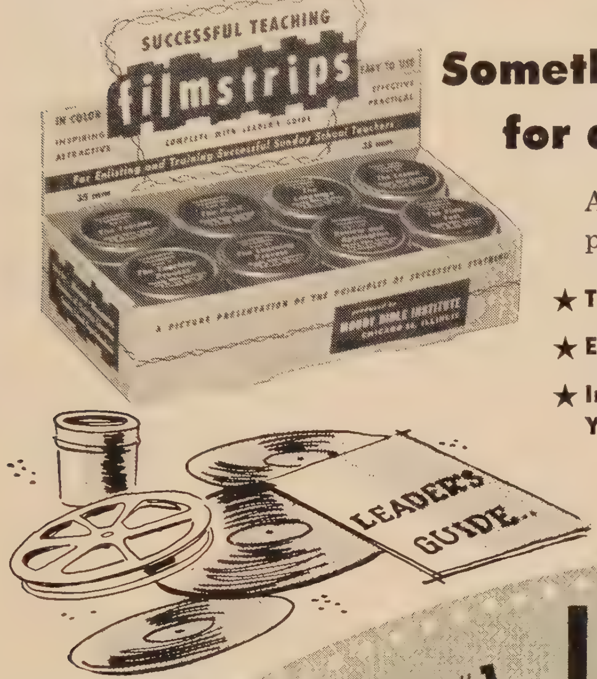
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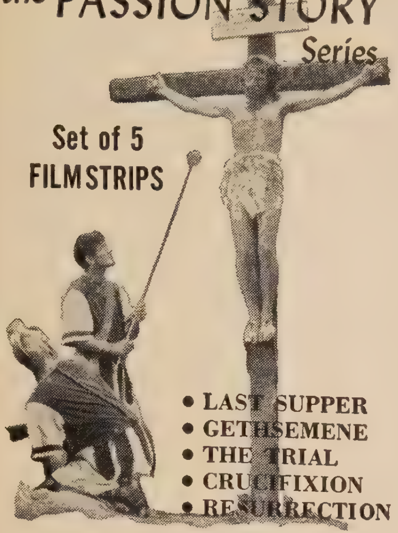

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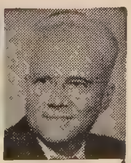

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as a symbol of the new birth in Christ.

Basically, this film is more a short subject giving general information about Easter as a season and celebration than it is a film of much spiritual or Biblical significance. It would be a good film for a Christian school teacher to use as a device to enable her to point out the true significance of the day. The complete neutrality of the film makes such a usage quite acceptable and in order in most school systems. Avoid any "sermons" or lectures in your use under such conditions.

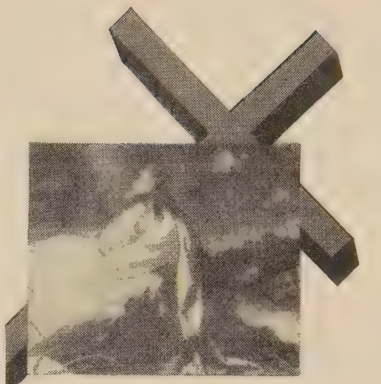
The church usage would be, in most evangelical congregations, to show the need of knowing Christ as the central figure in the real "Easter" of life. This is often missed completely by people celebrating spring festivals in other countries. It could also be used as a point of departure or to spark discussion in a young people's group about the meaning of Easter to the world. Probably a good moderator would be necessary. You can rent this film from educational and religious libraries in many towns.

■ On a recent Sunday evening I experimented with one of the films from Foundation Films' new television series. It was program number 11, simply called *Reading the Bible,* as are all the others in the group. They run for 13 minutes and present Henry Wilcoxon, who reads selected scriptures. These passages are chosen to present God's word as it relates to various topics. A bit of atmosphere and setting is created for Wilcoxon's reading by the a cappella choir from Pacific Bible College.

There is no drama or pantomime in these films, since the intent of production is to foster the thoughtful reading of Scripture. Wilcoxon does a fine job of expressive reading. His effectiveness was manifest in the comment from one of the fellows present when I used it with our organization of college young people. He remarked, "He about had me right in the furnace with Daniel." It should be pointed out that Wilcoxon is not superficially dramatic or exuberant but very reverent and meaningful in his expression.

These films are not program material as such, but should be used as the Scripture reading. Another application for them lies in employing them as the central meditation in a worship program. Several of the "kids" in the group can be employed in various ways to carry out the program. I don't advise just showing them for the film's sake. They weren't made for such and they won't go over too well. To obtain information about using them, write to Foundation Films Corporation in Pasadena.

■ Broadman Films also has a new filmstrip for the Old Testament study program. Its title is *Gideon* and it provides a pictorial recounting of the entire story of Gideon from God's choice of the man to the freeing of the Israelites from Midianite oppression. The simple frame titles are well suited to fit the younger members of the Sunday school or a Vacation Bible school "heroes of the Bible study" for this age. The color and art work is very good and follows through in its appeal to the young scholars. It will form an excellent pictorial center for a lesson on Gideon. Any Sunday school will find its 25 color frames fully usable. END



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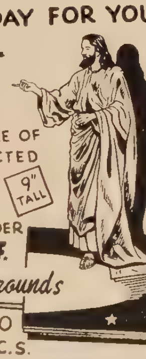

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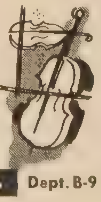

# Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling, there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

## *Situations Wanted*

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**Christian school nurse** retiring in June desires school position or other Christian work. Red Cross First Aid and Home Nursing Instructor. Licensed Health and Hygiene Teacher. 21 yrs. exp. in high school teaching. 6 yrs. public health work. Bible club sponsor. References. Box FB-61.

### Male

**Baptist minister,** Scottish, now with independent church in New York State, seeks change. Fundamental; theological degree. Experienced in social and institutional work. Box FB-63.

**Christian man,** 37 desires position with Christian firm in management or exec. capacity. Undergrad. business training and broad administrative exp. in college and army offices. Best fitted for personnel or public relations sales or purchasing. Exp. in public speaking. Box FB-65.

**Young man,** 26, willing worker and good handyman, seeks work. Has had one year of Bible school. Draft exempt. Prefers to work in small community. Pentecostal. Box FB-67.

**Christian bank teller,** 41, desires position with Christian employer. Eighteen years' banking experience, also store clerking and aircraft plant expeditor. Married, one child, graduate of night Bible school. Box FB-69.

**Christian executive,** interested in purchasing, sales, plant protection, freight traffic and air freight. Would like to hear from Christian firm located in the East. Box FB-71.

**Active Christian,** 55, desires position with Christian organization or one interested in employing Christian man. 35 yrs. exp. in retail and wholesale paint, oil and hardware business. Will consider salesmanship, working partner, etc. Any location, but prefer Maine. Best references. Box FB-75.

**Christian man,** past 50, desires position as asst. mgr. or steward in college, hotel, institution or health resort. Exp. in restaurant management and hotel auditing. P.B.X. and transcript. Money no object. References. Box FB-73.

**Christian,** 61, interested in Christian service, home or abroad, as pastor; principal or teacher in Christian college, high or elementary school, Bible inst.; field rep.; special assign. in Japan, Korea, Philippines; exec. asst. or helper in miss. office or publ. company. Box FB-77.

**Christian writer** prepared to handle publicity and news releases for Christian organizations. Will also do advertising, layout and copywritting. Ten years' exp. Must handle work from my Chicago headquarters. Very reasonable rates per job. Write for estimates. Box FB-79.

**Christian man** desires to travel with people using a house trailer. Will help drive and be of service to them. Disabled war veteran, 39, single. Box FB-81.

## *Positions Open*

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**Positions available** immediately for private secretary, general office clerk, and typist in Chicago headquarters of a national Christian organization. Box FB-60.

**Widower** with two sons (6 and 14) desires born-again housekeeper. Offers comfortable Christian home and keep in small Connecticut city plus $40 monthly to right party. Box FB-62.

**Editorial assistant,** to be part-time secretary and proofreader. Knowledge of graphic arts and Christian education helpful. Splendid opportunity to advance in Christian publishing. Box FB-64.

**Typist stenographer**—This is for a young lady interested in employment in a Christian office. Employee benefits. Chicago location. Box FB-66.

**Bookkeeper:** An opportunity to learn and move into a position of real responsibility. Must have an interest in working with figures. Some typing experience helpful. Chicago publishing office. Christian environment. Box FB-68.

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**Auto mechanic.** Fast advancement for Christian man willing to take responsibility. With knowledge of general automobile mechanics. Central Illinois. Box FB-76.

**Salesman,** 25-40, for established Western New York territory. Sales experience preferred. Well established company who prefers Christian men for representation in the field. If you like to sell and want to travel for a good company, write us your qualifications. Box FB-78.

**Trade representative for Mid-west.** Age 25-40. Own car. Travel about 8 months per year. Trips 1 to 6 weeks. Familiar with fundamental Sunday school materials, have good background in Christian education and experience in Sunday school and church work. Box FB-80.

**Manufacturer's representative** or salesman, now covering Christian book stores, wanted to handle additional profitable items for Christian company. Box FB-82.

### Both

**Capable writers** with good Bible background to aid in producing Sunday school and/or vacation Bible school lessons; also visual aids. Teaching experience and knowledge of Christian education helpful. Excellent opportunity in Chicago. Box FB-84.

**Experienced copywriter** for fast-growing Christian publishing house in Sunday school field. Advertising Dept. College grad or equivalent, with 2 years in journalism or copywriting. Should have a least 2 years' experience in advertising, copywriting and publicity. Box FB-86.

**Young man or woman** as director of Salvation Army Community Center near Philadelphia, whose purpose is winning boys and girls to Christ, using the recreational facilities and programs as a means. College degree with training or exp. in recreational, religious ed. or sociology. Box FB-88.

**Foods manager**—One who is capable of operating an eating establishment. Must be qualified and experienced in purchasing. This is a good year-round job for the right party. State age and experience. Box FB-90.

**Christian houseparents** for small children's home, to supervise school age boys from broken homes. Box FB-88.

## RESCUE THE PERISHING

(*Continued from page* 19)

gifts are being channeled through evangelical, Bible-believing missionaries in nearly all the groups working in Korea today.

Peter VanLierop, Presbyterian missionary working in Andong, is prayerfully distributing an allotment there. The Rev. William Shaw of the Methodist mission reported to us that his allotment has been split five ways for food to a children's relief hospital in Seoul, a baby orphange, a charity hospital, a war widow's sewing project and for general relief of Christian families.

Most of your gifts which have come in spontaneous response to Jarvis' article, *Operation Heartbreak,* (Sept. 1952) have gone directly to Christians in need—through dependable pastors and missionaries. The money is serving a double purpose—to meet human suffering and to advance the cause of Christ in the cold, muddy desolation that is South Korea this winter.

> "Not failure, but low aim, is crime."—*Lowell*

Missionary John Abernethy of the Southern Baptists told me one striking example of this. Pastor Li went to Wonju less than a year ago. There he took over a small church started by an Army chaplain. A veteran pastor who had spent three years in a Japanese prison for his faith during the war, Pastor Li plunged into the work with zeal.

Today there are seven churches with congregations totaling 1,400. He has opened an orphanage and an old people's home for refugees. He is endangering his health by his tireless labors. Your gifts are helping to keep him going for Christ in Wonju.

The gratitude of the people moves one's heart. One appreciative smile from one of these who has seen so much suffering and heartbreak is ample reward. I wish I could bring you those smiles.

The government, too, is deeply appreciative of what you are doing for their people. When Correspondent Jarvis symbolically presented the first Christian Life check for $5,000 to President Syngman Rhee of the republic, he expressed great gratitude on behalf of the government for this aid to its people. On a recording he sent this message: "I am asking you, my Christian friends in America, to do all you can to help us by sending any sort of food and any sort of clothing and shoes that will protect the starving and freezing people through this winter. I want you to do all you can to help us."

President Rhee further gave assurance that, "Korea is always wide open for any missionary people who come here to help

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Korea by preaching the Gospel of Christ. We will help them in every way possible."

When Jarvis showed him photographs he had taken of more than 500 refugees sleeping on the floor of the Pusan railroad depot, the President's heart was stirred. One picture showed an expectant mother trying to sleep while holding off the foot of another refugee from her stomach. In the background sprawled a beggar boy completely naked.

Dramatic scenes like these are the rule rather than the exception in bleeding, freezing Korea today. What is worse, many of these suffering, starving men, women and children are fellow saints, brothers in Christ. Though five per cent of the 20 million Koreans are estimated to be Christians, there is a much higher percentage of Christians among the refugees. For it is they, primarily, who found it impossible to compromise their Christian convictions with Communism north of the 38th parallel. Thus they have fled in large numbers to the south.

### *PLEASE READ*

Many Christian Life readers will be moved by this account of suffering among Christians in Korea. May we suggest that after thoughtfully reading and praying over the following reports from missionary agencies working in Korea that you follow the Lord's leading as to what you should do: Orient Crusade, page 11; The Evangelical Alliance Mission, page 10; World Vision, page 40.

It is to starving, suffering saints we have the unparalleled opportunity of this generation to exercise true Christian brotherhood, to give in the name of the Lord Jesus to those who are living in the scenes of Matthew 24. Your gifts are feeding a needy, suffering but valiantly witnessing church.

To Pastor Lee's congregation in the rural area of Chinju, Chishold sent some of your money a few weeks ago. He heard that though many were near starvation, they were giving up some of their precious meals regularly that they might build a church for Christ there.

Much prayer is urgently needed for God's people in Korea. Pray that they may stand true to the faith . . . that God will miraculously meet their needs and give them grace to suffer . . . that God will richly multiply their witness for Him there. Much more money is still a critical need. Clothes, too, can all be immediately and profitably used.

In the grim, muddy poverty of these Korean refugee camps I heard again the voice of Jesus say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

END

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## YOUR LIFE WILL COUNT

(*Continued from page* 23)

We have been possessed with the idea that for the foreign field one should have a very "big" call; but home mission work does not require quite so "big" a call; the pastorate, however, can be entered with still less of a call; and one can engage in secular pursuits with no call at all. In this we have compounded the mistakes of the secular vs. the sacred and the errors of a geographical distortion. It may be true that God has to work harder with some of us in order to get us to do something other than merely the routine, but this is not God's ideal for us. Our false ideas of His dealing with us make it so much harder for Him to do anything with us.

To the person who declares that he has been called to some particular type of service, the question is often put, "but just *when* were you called?"

If the day and the hour cannot be cited, some people doubt the validity of such a call. For those who contend that conversion can always be dated, it is only natural to believe that a call is a similarly datable experience. But for others of us who can neither date our conversion or our call, are we to conclude that God has failed us simply because we were not fully aware of what the Holy Spirit was doing in our lives? God is not restricted to working in spectacular ways. In fact, God is constantly at work in the life of the believer. God is constantly calling by His Spirit. Our lives need not be a series of emotional spasms, but they can grow normally and beautifully under the nurture of the Holy Spirit.

Too often we are not in a position to be called by God simply because we do not know enough about the needs nor about our own capacities.

We need not receive a call from God which will map out the way ahead for the rest of life. In fact, He more often leads us first to college, then on to further preparation (Bible school, seminary, or graduate school), and then finally out into our life's work. At each step God calls us by His constraining Spirit. We need not see the end from the beginning, but we do need to develop fully all the capacities which God has given us and not stop short of adequate preparation. Many a missionary has complained of not having enough training, but there has never been a good missionary who thought he had too much. In fact, it takes a much better prepared person to do a good piece of work on the foreign field than to do an equivalent piece of work at home. However, some persons have contended that in going on for higher education one is likely to lose his missionary vision; but if his conviction is no deeper than this, he would

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certainly be a failure on the field.

When God seems to have called, one of the first things that many sincere Christians do is to "put out the fleece."

"But did not Gideon do it?" they insist. "In fact, not only once, but twice."

So he did. But Gideon was not the model for Paul. When the elders in Antioch were moved by the Holy Spirit to set apart Barnabas and Paul for the work of evangelism, we have no record of Paul scurrying around to test God. He certainly did not do as some persons, for example, insisting that letters must arrive by a certain day, that they will find a confirming verse in Scripture three days in succession, that a large amount of money will arrive by a definite hour, that unknown persons will undertake their support, and that they will have no unpleasant reactions to medical innoculations.

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Some persons put up such a series of hurdles for the Holy Spirit that in pity for such untrusting children, God leaves them alone. They, of course, can rest in the assurance that surely the call cannot have been from God since He did not meet the requirements which they imposed upon Him.

We do not wish to imply that the process of "putting out the fleece" is completely illegitimate nor that God has not used such means to convince certain persons as to what they should do. But too much of our putting out the fleece is purely pagan. We depend upon a chain of circumstances rather than upon any internal conviction of the rightness or the wrongness of such actions. Surely the "spirit of wisdom" is offered to those who seek it from God, and we need not be dependent upon the interpretation of happenings, as though we were animists forecasting the correctness of actions by unusual or spectacular events.

But not only are there some persons who attempt to test God by demanding a large number of circumstances to be fulfilled before they will act, but there are those who embark on all sorts of enterprises on the slightest "evidence." This evidence is usually money. They declare, "If God provides the funds, I shall do it." But from the disastrous results of some such "leadings," one becomes convinced that it is not always God who provides the money, but the person's own showmanship and publicity techniques.

Some persons have been able to obtain incredibly large sums of money from an uninformed Christian public, but this does not mean that all which such people undertake to do with this money is in response to a call from God. Neither money nor any other circumstance *in*

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*itself* can be determining criterion of a call of God.

*What is a Call from God?* God's call is to obedient life investment.

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These two questions presuppose the fact that God does have a plan for us. This is one of the great themes of Scripture and is succinctly stated by Paul in Eph. 2: 10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Our training and experience, our aptitudes and native abilities are no accidents, as far as God is concerned.

Furthermore, in the economy of God we may be assured that they will all be used to the highest capacity. God does not overlook or despise human capacities. Rather, He sanctifies them to His service. He does not expect tone-deaf persons to become professional musicians nor does He waste brilliant minds by giving them no higher life calling than running elevators. This does not mean that God is incapable of performing miracles in the lives of His children, but the miracles of His Spirit consist primarily in the development of capacities rather than reordering them.

One of the prerequisites for recognizing a call from God is a thorough facing up to ourselves.

We cannot know how Christ can best use us, unless we are willing to recognize our real value. This means that at certain stages in our life commitment, some hard-headed thinking is just as important as soft-hearted sentiment. As far as being a self-directed tool is concerned, we must recognize that we are worthless,

(*Continued on page* 94)

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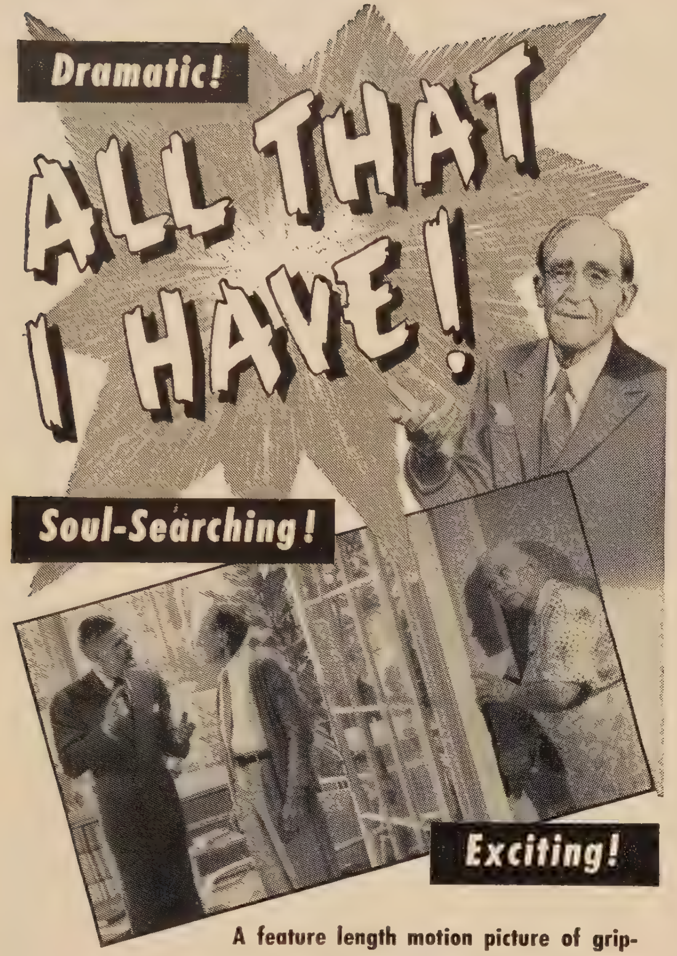
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## THE UNUSUAL 'DR. BOB'

(*Continued from page 27*)

"When I saw Bob was artistic, I sent him to military school and made him take Latin and math," Dr. Bob Sr. reminisces. "Later Bob told me, 'I wouldn't have been able to do this (the work at the University) if you hadn't made me go through with that military school.'"

"Old man Starke (the headmaster) believed in the Bible and the switch," Bob laughingly remembers.

As a boy he traveled with his father and contacted most of the great conservative preachers of his day: Biederwolf, Billy Sunday, Gypsy Smith, Ironside and others. And on the secular side, he read everything he could get his hands on—from Walter Scott and Dickens to the Rover Boys, with everything in between.

A later influence which greatly shaped his life and work was his marriage in 1937 to Fannie May Holmes, with whom he graduated in the first class from Bob Jones college.

"She got me to marry her on angel food cake," Bob chuckles. After getting her master's degree on a project of angel food cake recipes, she returned to teach home economics at B. J. The two were together for 11 years before their marriage. "She's just the kind of a wife I need; quiet, strong, sweet and spiritual," he says. "She holds me down!"

The evangelistic emphasis which dominates B. J. U., Bob Jr. inherited naturally. Born in Montgomery, Ala. in 1911, Bob went on the road with his parents as soon as he was old enough to travel safely.

Together with a colored nurse, the Joneses would rent a house or an apartment in the city where Bob Sr. was holding a campaign; so Bob had his early play and schooling on the road. Though he lived a protected life as the son of an evangelist, one of his deepest impressions of early boyhood was the fear of hell. So one night in a hotel in Aurora, Ill., when he was six, he told his mother, "I want to be converted."

"One reason I believe so strongly in child evangelism is that I had a definite experience of salvation that night and I knew it," Bob declares emphatically.

His dad remembers him as a typical preacher's kid, not always an angel. After a fight with a neighbor boy, he came in crying one night. His mother warned him against fighting, but Dr. Sr. got a local colored preacher to give young Bob boxing lessons. A few weeks later the preacher announced that he was ready. That afternoon Bob called the other boys in and knocked them down one by one.

Still active in all campus activities, the white-haired *grand dame* of the B. J. U. campus, Mrs. Bob Jones, Sr. remembers Bob in his boyhood as a "combination of a mystic and a mischief. He always had a good sense of humor. The trouble was, whenever the two of us got together, we got tickled; it was hard to control us."

A member of the first class of Bob Jones college, Bob was a good student but also "a rip-roarer," according to reports that he is not above giving to the present preacher boys. He remembers when he and "Monk" Parker, later executive assistant to the Joneses in the university, had water and pillow fights in the dormitories. Neither one will admit blame for the night the dean of men got a bucket of water in the face.

After graduating from the college, Bob returned to teach history and public speaking. During the summer he attended graduate school at the University of Pittsburgh and the University of Chicago where he got his M.A. in 1932 at 21.

Always active in dramatics, he developed a series of lecture recitals in 1935 called "Curtain Calls." These were seven or eight Shakespearean monologues done in full costume with lighting effects. For six or eight years after, he went on summer tours with "Curtain Calls" and 1,000 pounds of equipment.

"These did more to build the school's name in educational circles than any other thing, I feel," Bob says. "And they also gave me an opportunity for a Christian testimony."

It was when Hollywood talent scouts saw this show that he was offered screen tests and a contract if he proved photogenic.

"Frankly, it wasn't tempting," he says. "I wasn't interested because I knew it was not the Lord's will for me."

During two summers, after he was made acting president of Bob Jones in 1934, he took parties to Europe as a travel agent, earning money as well as experience.

In this period, the college was moved from Florida to Cleveland, Tenn. On one of his trips, Bob Jr. had seen the property of a bankrupt Methodist school, so he suggested to the board that they buy it for $33,000. They moved, and the property was paid for in a year.

It was there the Joneses both left the Methodist church, after Bob heard a Methodist seminary professor preach on "Revelation" and deny every great evangelical doctrine. A year later, Bob Jr. put his letter in the Christian Missionary and Alliance Church of Hamilton, Ohio. It was the first step toward his unusual ordination. Feeling that through the calls he was receiving, God was pushing him into the ministry.

Bob had been preaching several years when suddenly one day he received his credentials of ordination in the mail from the Alliance headquarters. Having investigated his ministry, they believed him worthy and ordained him.

"This was my seal that God wanted me in the ministry," Bob now believes.

During the war he wanted to go into the service, especially since two of his closest friends were killed. "I had to fight it out until I was willing to do what God wanted me to do," he testifies. This meant sticking by the growing school.

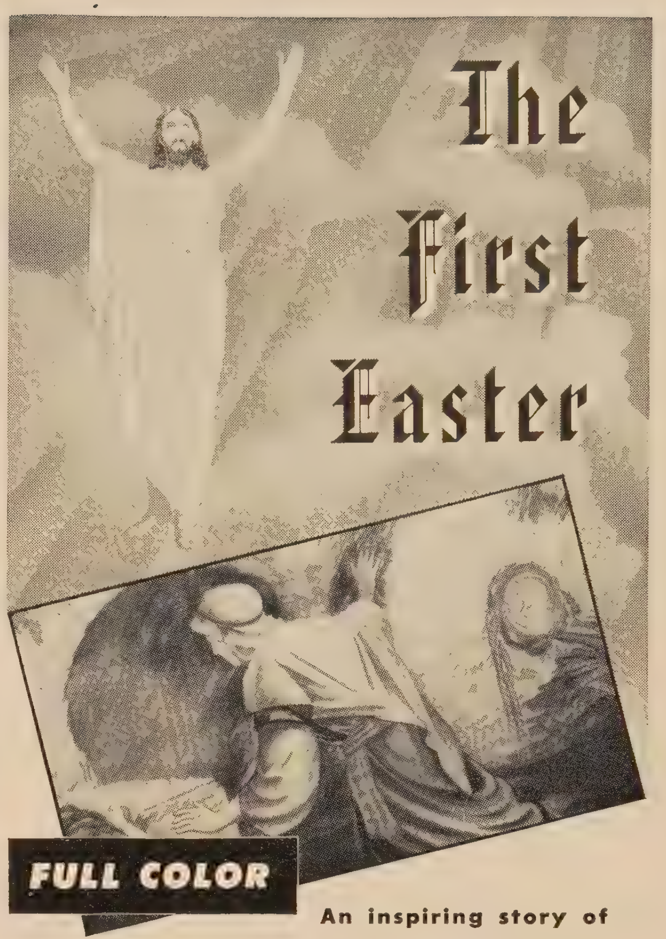
When the war ended, Bob Jones college was straining at the seams of their Cleveland, Tenn., campus. Two years later, in 1947, they made the ambitious move to their present site at Greenville, S. C., where the enrollment jumped to almost 2,500 the first year. Since then the school has made its greatest strides: the name was changed from B. J. college to B. J. university; enrollment is now 3,000, double their Cleveland figure including 1,200 "preacher boys." A full time semi-commercial radio station was inaugurated (WMUU—World's Most Unusual University) with the largest audience of any station in the city, and the film program was launched.

Spiritually, a significant move was made recently when the university board, at the Joneses' instigation, voted to channel one half of all undesignated funds coming to the university into foreign missions and some related evangelistic causes. This will include money coming in for the "Million Dollar Student Loan Fund" for which Bob Sr. has been pumping for several years.

Facing the future, Bob Jr. has no ambitious personal plans. "I'm perfectly satisfied to do God's will," he told me. This means administrative work, evangelism, more films, Bible conferences and possibly several preaching trips to Britain and the Continent in the years to come.

But he has one bright dream for B. J. U., shining on the campus horizon but probably several years away. In the heart of the western Carolinas, he hopes to see erected on campus a great Christian medical center—a modern public hospital and free clinic. And, in the needy and spiritually barren field of medical education, a Christian medical school to train doctors and nurses who will combine the ministries of physical and spiritual healing in private practice and on world mission fields.

Thus the boy who dreamed of being a medical missionary but whom God pushed into the ministry, prays he'll find fulfillment in the lives of many a missionary doctor and nurse around the world. END



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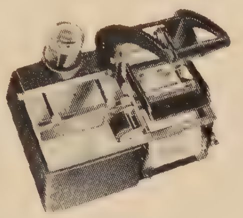

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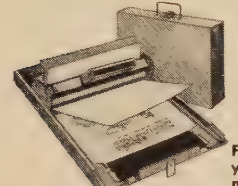

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## YOUR LIFE WILL COUNT

(*Continued from page* 91)

but as a Christ-directed instrument we have limitless capacities for strategic service. But unless we are willing to face up to the question, "How can Christ best use me?" or its corollary, "How can I best serve Christ?" we shall be inadequately prepared to confront the grim realities of our own limitations.

The great tragedy of so many missionary candidates is that they possess the here-I-am-you-lucky-people complex. We have been given the impression that we have and are so much and others so little, and that most anyone can be a little tin god in the midst of dire ignorance and pathetic squalor. This simply is not true. And the sooner we take a sincere look at ourselves and contrast it with the staggering demands put upon those who are truly used of God in His service, the sooner we can appreciate what a call from God really is.

But does this necessarily mean the foreign field or full time service at home? By no means! If all of life is to be sanctified to the service of God, a garage mechanic who is doing what God wants him to do is truly as much a "full time" worker as anyone else. Perhaps a car mechanic who does a needed job in Congo making missionaries' cars work efficiently is doing a somewhat more strategic work—in terms of the total plan of God—but the fundamental problem is first not one of geography but of activity.

The first question is this, "In view of my qualifications, experience, and aptitudes, how can Christ best use me?" An honest answer to this will go a long way in helping us decide, through the prompting of the Spirit, whether we should teach, preach, heal the sick, repair cars, engage in business, take care of children, or sell vegetables. There are of course certain occupations which are out of the question for Christians. We cannot justify under any circumstances a job that is associated with any article or industry which undermines morals, debilitates life, or requires dishonesty. But outside of these activities, all of life can and should be sanctified to the service of God.

The next question that we must answer is, "Where can Christ best use me?" The answer to this depends upon such factors as health, adaptability, and personality. The stubborn individualist cannot expect to be of much value in programs which require teamwork.

When faced with this second question, the average person has to admit, "Well, frankly, I don't know where I would fit best. I've never seen the various fields, and though I might have some sentimental liking for a particular part of the world, or a special type of service, I confess I don't know enough about the world

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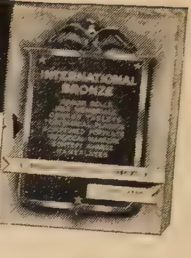

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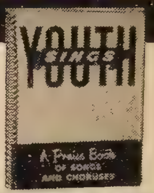

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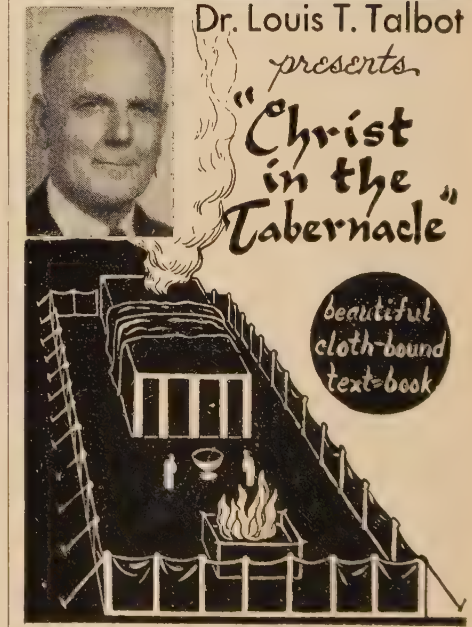

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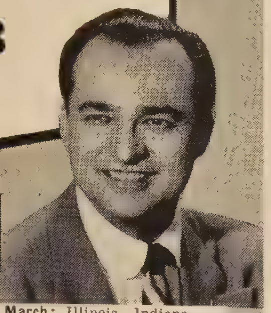

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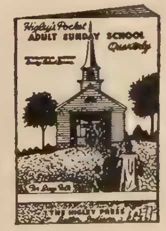

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as a whole to know where I would be most needed."

This is the kind of honest reply which the intelligent and conscientious person will normally make. Then what are we to do?

The key is in that word "teamwork." It is far more important for a person to find the mission board, church, or business firm with which he can work efficiently and effectively than it is to decide in just what branch or location of the enterprise he is to be engaged. For the full employment of one's talents, it is far more important to choose the team than to select the stadium.

What about the person who has answered the first question, and conscientiously feels that he should serve God as a missionary? What then? To which field should he apply? To none! The important thing is to find the mission board which most nearly reflects the candidate's background and viewpoints.

Effective membership on a team means that persons need similar training, balance of personalities, identical goals, and willingness to be subordinated to the severe requirements of the "game." Then a candidate can present himself to such a board, state his qualifications, and leave it to the judgment of those who know the field requirements better than he does, as to just where he fits best into the total picture.

But to some people this may seem all too prosaic and apparently leave no room for the Spirit. Not at all! Too often we are looking for thunderstorm experiences, when God wants to speak in a "still, small voice." Our difficulty may be that we cannot recognize the work of the Spirit. Certainly the willingness to serve Christ selflessly can only be the work of the Spirit. The dedication of one's capacities to God is again the work of the Spirit. The willingness to subordinate one's own preferences to the combined work of God's Church is again the work of the Spirit. All this is of God and it should be recognized as such.

But how can we know that we have a "call." The simple answer is, "When we are compelled." We must sense the real significance of Paul's declaration, "Woe is me if I preach not the gospel." With a true call of God there comes an indefinable constraint which directs us. But what if we feel no compelling power? Then it is because we have not rid ourselves of false conceptions about the Christian life and have not faced squarely the question of how Christ may best use us. END

**Christian Life Readers** will find many opportunities for service listed in the Placement columns on page 86. Right here you may find a task to perform which will make *your* life count for God.

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# Spiritual Clinic

Dr. V. Raymond Edman, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to Christian Life readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, Christian Life Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

▪ **Do you think it is right for a Bible-believing pastor to perform a marriage ceremony between a professing Christian and an unbeliever?**

In my opinion, II Corinthians 6:14 explicitly teaches separation of the believer from the unbeliever in human fellowships such as marriage. I know many Bible-believing pastors who cannot conscientiously perform a marriage ceremony between a believer and an unbeliever; and I believe their position is scriptural. There are some, under the pressure of circumstances, where they are quite alone, as in a rural community, who hold that for practical purposes they should speak expressly to both parties as to their faith in the Savior, with a view to helping both to assurance of faith in Christ before the wedding takes place.

▪ **I am 16 and recently met a boy whom I like very much. Even though we are both Christians, the devil got into our lives and my mother thinks it best that we don't see each other for a while. After praying about it, I agree with her, but he holds a grudge against my mother. Do you think this is right?**

The prayerful and loving direction of a Christian parent is one of God's greatest gifts to any lad or lassie. In this case it seems to me that there is no occasion whatsoever for a feeling of grudge on the part of your friend toward your mother. As a Christian he will recognize the wisdom of her counsel and give due respect and obedience to it. "A wise son heareth a father's instruction; but a scorner heareth not rebuke" (Prov. 13:1).

▪ **Is not the fact that people have been brought back from the dead an argument for those who believe in soul sleeping?**

No, quite the contrary. There is not the slightest indication in the scriptural record of those who have returned from the realm of the dead that they were asleep or unconscious during that time. When Moses and Elijah appeared with the Lord Jesus on the Mount of Transfiguration they discussed intelligently with the Lord the matter of His decease that should take place in Jerusalem. In their days here on earth they could have known but very little, if anything, of that event. There is nothing in the story that indicates that suddenly they had come to consciousness and were immediately up to date on prophecy; rather, it would appear that coming from eternity into time they brought with them the knowledge they had acquired in the state so little known to us. As far as the record goes, Lazarus made no statement as to his condition or location during the four days that he was dead. The scriptures declare that "to be absent from the body (is) to be present with the Lord" (II Cor. 5:8).

▪ **Two young people, unbelievers, finding they could not get along together were divorced. Subsequently the young man came to know Christ as his Savior and would now like to marry a Christian girl.**

Equally informed and earnest Christian people differ decidedly on the question of divorce and remarriage. Basically, the arguments hinge on the question as to whether we take Matt. 19:9 or Mark 10:11 as the fundamental statement of our Savior on this matter. There are those who declare that all Scripture on the matter of divorce and remarriage should be interpreted in the light of Mark 10:11 which makes no such provision. Others believe that this briefer statement is here included and explained in Matt. 19:9 which provides, "except it be for fornication." As a matter of logical interpretation, it seems to me that the briefer statement should be interpreted in the light of that which is more explanatory. (This is the same principle of interpretation which says that the resurrection of the Savior "on the third day" is explained by the larger statement "three days and three nights.") In my opinion, if this young man was divorced on scriptural grounds, that is, because of marital infidelity on the part of his wife, in which course of action she continued and did not return to him, then he is free to marry in the Lord. The fact of his having become a Christian since his divorce does not annul the fact of that previous marriage, any more than a man's becoming a Christian blots out the record of his having been a murderer. The guilt problem is settled at Calvary's cross, but the consequences resulting from his previous life must be answerable to the state. The scriptures do not teach that a divorced person, upon accepting Christ as Savior, is therefore free to remarry; rather, that such marriage would constitute adultery.

▪ **Is it right for the Protestant churches to use the sign of the cross in wedding ceremonies, communion, etc.?**

It would seem that Protestants are better to avoid such things as the sign of the cross. Ever since the Reformation we have endeavored to restrict outward forms to their legitimate place and to make the Word of God central in our worship and ceremonies. It would seem to me to be difficult to do this and utilize ritualistic symbolism.

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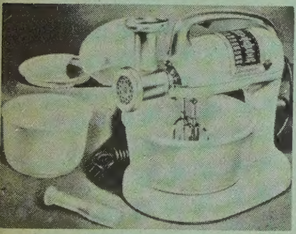

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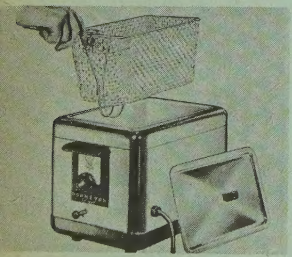

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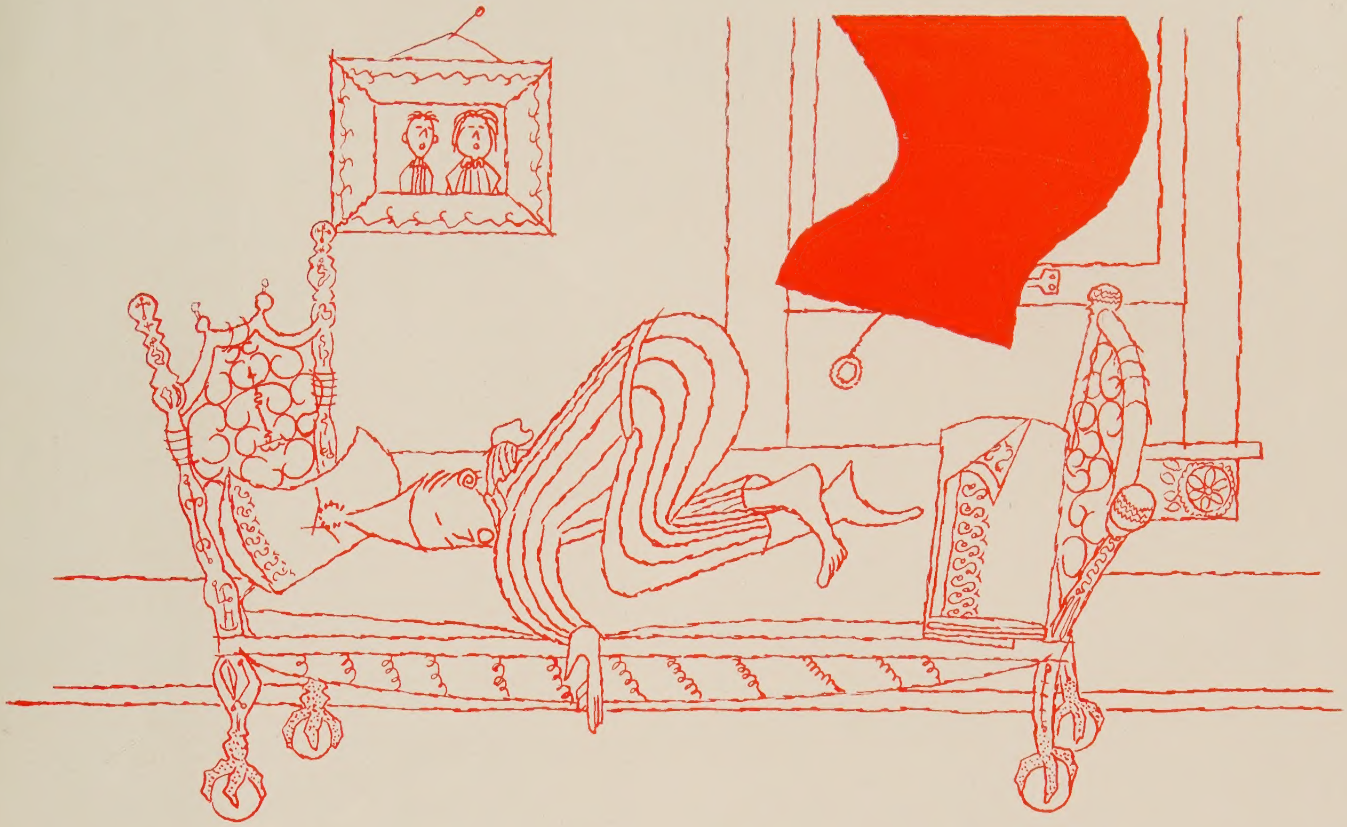

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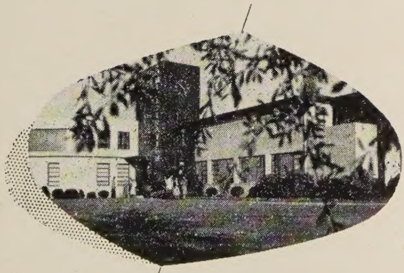

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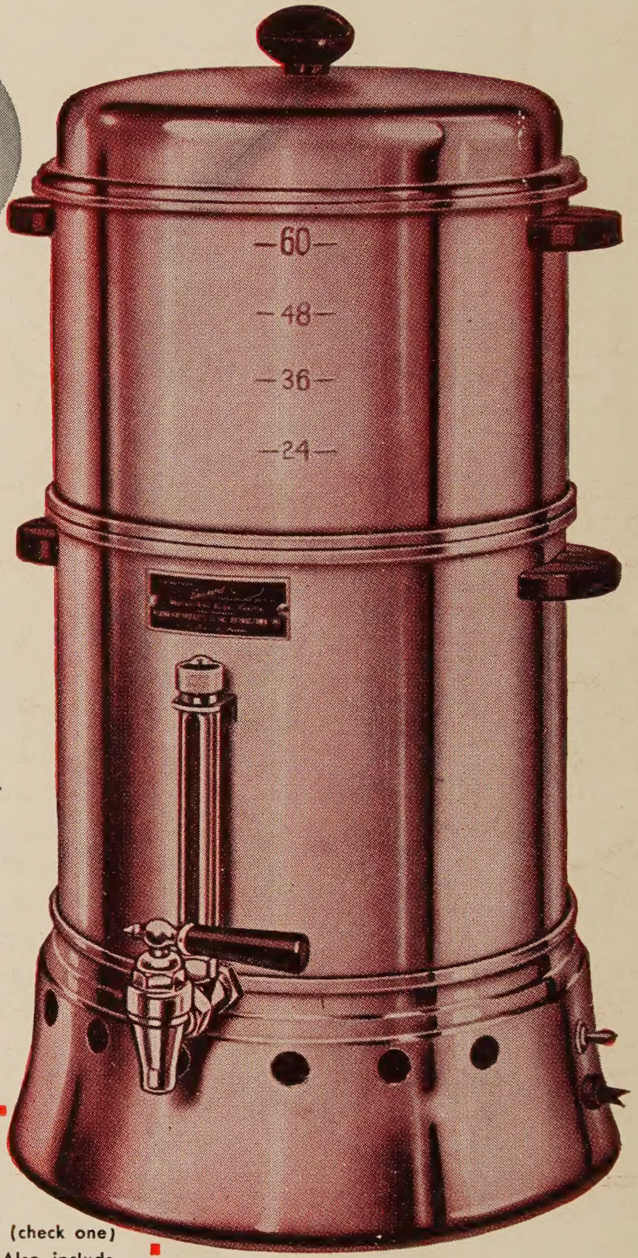

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